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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

LUTHER LEAGUE CAMP
(See page 21)

Twelfth Convention of the Luther League of America at Toledo, Ohio, August 15, 16 and 17, 1916. **(See pages 4 and 28.)**

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But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

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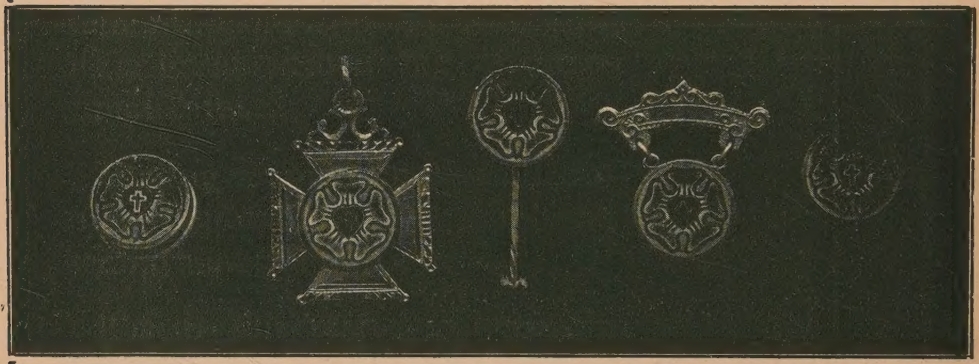
Wear his badge and read the secret of his power in the description he wrote of that emblem.



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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Kansas

Fifth Annual Convention at Abilene, Kan., May 3-5, 1916

BY WILL E. BROWN.

The Fifth Annual Convention of the Luther League of Kansas convened on May 3, 1916, in Trinity Evangelical Lutheran Church, Abilene, Kan., Rev. Horace F. Martin, pastor.

The League has done splendid work during the past year under the leadership of its efficient officers. Twice as many delegates and visitors were present as attended the 1915 convention. Those who were present at former conventions are unanimous in affirming that this was not only the largest but the best in every respect. Every session was full of interest and enthusiasm, and the attendance was excellent throughout. Trinity Church, noted for its hospitality, and Rev. Martin, the pastor, welcomed us royally.

DELEGATES AT THE KANSAS CONVENTION

First Session

The convention was opened on Wednesday evening at eight o'clock with vesper services conducted by Rev. Martin. The convention sermon was preached by Rev. Ernest Pihlblad, D. D., Ph. D., of Lindsborg, Kan. Rev. Pihlblad brought fraternal greeting from the Luther League of the Kansas Conference of the Swedish Augustana Synod. A part of Doctor Pihlblad's inspiring and edifying sermon follows, on the subject, "The Elements of the Christian Missionary":

> That the man of God may be perfect thoroughly furnished unto all good works. Tim. 3: 17.
>
> While it is not always the wise and the strong that are chosen, and while God uses men and women of all grades of mental and physical capacity, He rightfully asks for His Kingdom the choicest flower of

youthful man- and womanhood of which the Christian lands are capable.

It is an everlasting shame that the Church of Christ should go begging for men to recruit its ranks to serve on the home field as well as abroad. There is no calling in this world so exalted, none fraught with such responsibility and opportunity as that of the messenger of the Most High. There is none that lays such heavy claims upon a man and for which higher interests are at stake. Our homes, our churches, our communities should stand ready to sacrifice their best in the service of Jesus, with that high standard ever before them, that the man of God may be perfect and furnished unto every good work.

I. The Physical Requirement.

Science is every day teaching us more about the intimate relation existing between mind and body. Nothing is of greater value to the missionary than a quiet, healthy, stable mental condition, and that in the first instance is conditioned by a healthy body.

II. Intellectual Equipment.

Undoubtedly there are many men on the fields at home and abroad whose mental endowment is quite ordinary, and whose opportunities for a training have been most meagre, but who, notwithstanding these handicaps, have reaped rich blessing in their endeavors. Careful examination will reveal that they have been students of the highest order in all that pertained to their work.

The task is so colossal and all-embracing in its scope that it requires for its accomplishment a mind that has had scientific and technical training. The missionary must be preacher, pastor, teacher, philologist and in many cases even a physician. He has to acquaint himself with the religion, the laws, and the customs of his people, and on the other hand to introduce them to Western culture. He must know how to organize and superintend churches, and must even possess some literary ability. He must be able to interpret the Gospel into terms as broad as the activities, experiences and aspirations of man, and make it vital to every plane of society, as well as to the needs of each individual soul.

While I am under this head permit me to be more specific. The missionary

1. Must have a ready faculty for acquiring language. The first two years on the field he will accomplish little else than learn the language. Until he has mastered the tongue of the people to whom he would minister, he is hardly in a position to serve them. Even at the best he will find this a most difficult task.

2. The preacher should know his own religion as well as that of the people to whom he comes. This implies in the first place a thorough knowledge of the Bible, and furthermore that he is well indoctrinated in the Christian system.

3. He needs tact and common sense.

Many a preacher has failed at home, not because he failed to interest in the pulpit, not because he was not zealous and consecrated, but he has been wanting in common sense. In point of importance I would place that trait next to consecration. Failure to exercise tactfulness in delicate situations will undo years of usefulness.

III. The Spiritual Prerequisite.

I now come to the most important element in the missionary's make-up. If it be lacking all other accomplishments will have been in vain, it admits of no substitute.

Those of us who attend great ecumenical missionary gatherings hear much about the evangelization of the world in this generation. We are confronted with imposing arrays of figures, the purpose of which shall be to demonstrate arithmetically how this end shall be accomplished. We are coming to think that the money power and perfected organization are sufficient to solve the problem. Money, men, schools and hospitals will never win the world for Christ. We are not concerned with a commercial enterprise. Our purpose is a spiritual one and can be attained only by spiritual agencies.

St. Paul said: "The love of Christ constraineth me." That was the secret of his success. It has been the secret of the success of every man and woman who has labored with blessing in the vineyard of the Lord.

1. Our missionary must have a living faith.

A faith simple, direct and strong. There is far too much "Peradventure" in the message that many Christians are bringing, and as a result there is too much uncertainty in the world.

The mission field is no hotbed for saints. It is rather a place for dreadful spiritual tragedy. Let him once lose his spiritual vision, cease to hear the holy sound of God speaking in his heart, and his efficiency will at once be weakened if not destroyed.

2. A man with a message.

What men need and want in the pulpit is—"Thus saith the Lord." In spite of themselves it is God's voice they need to hear.

3. He must be a man of prayer.

In the solitude of the closet of prayer do men gain strength and keep their enthusiasm alive and their ideals fresh. The stronghold of heathenism will yield only to the cry of prayer. Genius, money, organization availeth nothing, where prayer is absent.

4. He must be a Christ-like man.

The Orientals are exceedingly keen in their analysis of character. They pick flaws in us more unerringly than do our fellow countrymen, and they will accept no teachings which they do not see lived in the life of the teacher.

Young friends, my last message to you this evening is this; turn your face toward God. Look up into that face of love; there only can you see what your life should be. Watch where His face is turned, and if perchance any of you see it turned toward those dark regions over there, go, go with Him. Do not risk turning from Him. Go where He leads, if you follow Him you will enter into His holy presence some day. Nor will you come empty handed, but you will enter into the joy with all those thousands and thousands it may be who through your words and through the inspiration of your life and through your prayers have also been led to know the Lord Jesus Christ and to give their lives to Him.

Mr. C. E. Rugh made the address of welcome on behalf of the congregation and Miss Edna Kugler, president of the Abilene League, welcomed us in behalf of that organization.

Mr. Fred G. Nicholas, the State president, responded to the addresses. The registration of the delegates and an informal reception followed the closing service.

Second Session

On Thursday morning, Rev. R. R. Weismiller, of Kansas City, Mo., conducted the devotional services. Mr. Fred G. Nicholas, State president, called the convention to order. Miss Margaret Romeiser, recording secretary, called the roll. The reports of the State officers and standing committees were received. These reports showed the League to be growing and in a good healthy condition generally. The Grace Memorial League, Kansas City, Mo., the Girls' High School League of Salina, Kan., the Valley Falls Junior League, the Girls' Junior League of Salina and the Boys' Junior League of Salina were received into the State League, and the Russell League were reinstated.

It was decided to hold the next convention in Atchison in 1917, the exact date to be arranged by the Executive Committee.

Rev. B. R. Lantz read a most inspiring letter to the convention from Mr. Karl F. Kemner, the first State president, who is now in Guntur, India, and who asks the prayers of all Leaguers throughout the State for himself and all our missionaries and for more workers, both American and native, for the foreign field.

Third Session

The Thursday afternoon session was devoted to Home Missions. The devotional services were led by Rev. C. W. Seville, of Minneapolis, Kan.

Miss Estella Burke, of Ottawa, read the paper, "The Leaguer as a Missionary in His Own Church," prepared by Mrs. L. A. Harshman, of Ottawa, Kan., who was unable to be present. Mrs. Harshman's paper follows in part:

"As Luther Leaguers, there is one fact that we are never to lose sight of, and it is found in our great motto, 'Of the Church, by the Church, and for the Church.' We belong to the Church. Her activities are our activities; her problems belong to us, on which account we find ourselves included in the greatest enterprise this world has ever seen.

"Our organization was brought into being by the Church, which saw the great possibilities in the young people as a dynamic force in furthering the great ends of the Church. If we are of the Church, we will think seriously on the last part of our motto, 'For the Church.'

"We are saved to serve. You and I are brought into the Kingdom in order that we may go into all the world and teach all nations. The Lord gave His promise of being with us at all times.

"In the homeland the Leaguer is called upon to do his greatest and most effective work. And his greatest here will be in his own church. He will be like the Apostles, used of God to bring men to Christ. He should ask his pastor for a list of people who do not belong to any church, whom he might be able to reach. He should visit the sick and shut-ins, for this helps to cheer them in their lonely hours and drive away the lines of care that are placed there by time and trouble.

"A Leaguer to be a force in his church must know and realize the power of prayer in his own life and in the lives of others.

"We are also to give if we would be missionaries. We can help send some one into the harvest field. However, it would be far better if we would give ourselves."

The discussion of this paper was led by Miss Moran, of Salina, who made the following excellent suggestions on how to be missionaries in our own churches:

By attending the services regularly;

By taking active part in the League meetings;

By teaching Sunday school classes;

By bringing others to church;

By being loyal helpers of our pastor.

Miss Florence Youngberg, of Kansas City, Mo., read a paper on "The Development of a Missionary Spirit in the Local Church." A brief summary of Miss Youngberg's theme follows:

We Luther Leaguers are of the Church, by the Church, for the Church, and in the future the work will fall to us. We must develop in ourselves the missionary spirit, for a church is not worthy of the name unless it is a missionary church. Missionary organizations are needed. Young ladies will find opportunities for service and training in the Women's Missionary Societies, and there are places for the young men and boys in the Laymen's Missionary Movement.

What missionary work are we doing at home? Are we calling on people and inviting them to come to church and Sunday school? Do we cordially welcome strangers who come to our services? Do we make our new members feel that they are really one of us?

This paper was discussed by Mr. Marcus Buell, of Peabody.

The third paper, "The League and Its Relation to Inner Mission Work of Its Own Synod," was given by Miss Elizabeth Koch, of Beloit. Miss Koch said in part: "Many seem to confuse inner mission work with that of home missions, such as building churches and organizing new congregations, whereas it is helping the needy and fallen, carrying out Christ's teachings as shown in the parable of 'The Good Samaritan.'

"The Kansas Leagues have not done much such work because the opportunities are not so numerous as elsewhere and the older organizations and pastors have been doing what was needed. We young people are ready to grasp these opportunities, but need proper training and the leadership of those who have had experience in this work."

Mr. M. J. Lindell, of Wichita, led the discussion of this paper.

This session closed with prayer.

Fourth Session

On Thursday evening, Rev. Robert L. Patterson, D. D., of Atchison, Kan., conducted the vesper service. "Home Mission Opportunities in Kansas and Oklahoma" was presented in an intensely interesting and convincing address by Rev. H. A. Ott, of Topeka, missionary superintendent of the Kansas Synod. The work to which Rev. Ott has recently been called should have been done more than twenty-five years ago. Many golden opportunities have been lost, but there are still many fields white ready for harvest. New churches have already been organized at Wilson, Kan., and at Mount Washington, Kansas City, Mo.,

since January. Membership campaigns are being conducted in churches where the membership is small and regular pastors cannot be supported. Rev. Ott requested the prayers and co-operation of the Luther Leaguers.

Rev. Holmes Dysinger, D. D., of Atchison, Kan., gave a forceful and stirring address on "Foreign Mission Opportunities."

Dr. Dysinger chose for his text Ps. 2:8: "I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession."

The text is the promise and prophecy of Christ's universal sway. In the New Testament we are taught to pray for the coming of His Kingdom, and commanded to make disciples of all nations. Moreover, it is taught that all the world shall be brought into subjection to him. Nevertheless the indifference and often direct opposition to missionary endeavor and the slowness of the progress of the Kingdom justify consideration of the question, whether Christianity is adapted for the conquest of the world. The affirmative answer is justified on rational grounds: (1) In that it inculcates all that is fundamental and essential to man's highest well-being and excludes all that dwarfs or degrades. (2) It has the power of assimilating all that is good and true in the ethnic faiths. (3) It is capable of limitless progress in its adaptation to changing conditions of life. It sets before the individual a perfect ideal of character toward which he ever presses, but never reaches; and the nation the standard of truth and righteousness as alone potent and permanent. As the crown of all, Christianity offers to the world a Saviour who redeems from sin and guarantees eternal life. In these particulars Christianity is unique among the religions of the world, and her followers would betray their trust if they did not carry this message to the ends of the earth.

Fifth Session

At 6 o'clock, Friday morning, the early morning prayer service was led by Mr. Fred Beil, of Atchison, Kan. It was a pleasant and helpful service.

At the close the Leaguers took a delightful early morning hike to the new City Park, returning with alarming appetites; but Abilene hospitality was equal to the task.

At 9 o'clock the Devotional Services were conducted by Rev. C. W. Seville, of Minneapolis.

Miss Letha Horn, of Glasco, read a carefully prepared paper setting forth a "System of Giving for Foreign Missions," her suggestions following:

"The missionary spirit and life are natural and essential characteristics of all Christian living. The sum of the Commandments is loving God and serving our fellowmen.

"Our Leagues should have special objects of missionary giving, viz., a young people's missionary, a State League secretary, and the support of students for the ministry. Assuming that each object requires ten dollars, each League must contribute thirty dollars per year. A day should be set apart for a free-will offering for each of these objects at different times during the year. The State League should supply uniform envelopes for these offerings. In most Leagues twenty-five cents per member for each object would be adequate without taking any money from the local treasury. These offerings are, of course, in addition to our regular contributions to the benevolences of our Church.

If the Leagues of the General Synod would all carry out this plan, we would be able to send ten missionaries to the foreign field, support two students in each district, and secure the services of a State secretary for a part of each year."

The discussion of this subject was led by Rev. H. S. Lawrence, D. D., of Peabody, Kan.

The second paper on Foreign Missions was "The Challenge of the Heathen World to the Leaguer," by Miss Ina Johnson, of Eureka.

Miss Johnson first spoke of how deeply the Leaguer is indebted to the foreign mission work of the early Christians for our knowledge of Christ and salvation through Him. Then she showed how great and pressing is the need of money and consecrated men and women to carry the gospel to heathen lands, and the tremendous challenge to the Leaguer, to supply this need, closing with these words:

"Fellow Christians, we can never be the same after this meeting. We are either going back into willful disobedience or we are going on into a newer and truer service. Pray as never before. Give as never before. If you cannot go, can you not send a substitute? If not a missionary, support a native teacher, a worker, a helper. Fifty cents a week will support a helper. If any two or three of you agree on any one man, Jesus will be with you, and you can together send a substitute. We know the need as never before, and God's limitless power. We know how many volunteers are ready to go and how the fields are calling

for them. Face your opportunity; feel its obligation, feel its inspiration, and say: 'Lord Jesus, I cannot go myself, but here is my substitute; use him, and let me serve Thee as the angels do night and day, he in the night in China and I in the day in America."

Miss Rozella Kuhn, of Atchison, led the discussion of the paper.

The following officers were elected:

President, Fred G. Nicholas, Emporia, Kan.

First vice-president, Ernest Kugler, Abilene, Kan.

Second vice-president, Miss Estella Burke, Ottawa, Kan.

Recording secretary, Miss Margaret Romeiser, Glasco, Kan.

Corresponding secretary, Evan W. Tonsing, Atchison, Kan.

Treasurer, Fred J. Beil, Atchison, Kan.

Members of Executive Committee:

Marcus M. Buell, Peabody, Kan., five years.

Rev. R. R. Weismiller, Kansas City, Mo., four years.

Miss Lilith Schwab, St. Joseph, Mo., three years.

The following officers were appointed by the president:

Junior Luther League superintendent, Miss Lena Hodson, Atchison, Kan.

Luther League Review secretary, Miss Dora Albers, Bendena, Kan.

Chairman Press Committee, Miss Lilith Schwab, St. Joseph, Mo.

Chairman Extension Committee, Miss Juanita Engle, Abilene, Kan.

Sixth Session

Rev. G. G. Clark, of Wichita, conducted the Devotional Service. This session was devoted to the discussion of subjects relating to the Reformation.

Miss Flossie Elliot, of Minneapolis, Kan., read an enthusiastic paper on "Lutheran Unity through the Luther League," which showed evidence of much earnest thought and study in its preparation.

Miss Elliot's paper in brief form is as follows:

"Lutheran unity through the Luther League was the original object of its founders. We must ever bear in mind that there is but one Lutheran Church in America, yea, in the world, although divided into different synods. All these sprang from the same source, have the same ideals, believe the same doctrines, and fight the same foes, Romanism and Rationalism.

"The Luther League purposes to unite as one the young people of all these bodies, for all unite in declaring that the Bible is the Word of God and not that it contains the work of God; that 'The just shall live by faith'; that 'Baptism and the sacraments of the altar are not symbols but are indeed actual means of grace.' These are distinguishing doctrines and in them we are all Lutherans, even unto death.

"The Luther League teaches that every Lutheran Church should use the common service, have an altar, have the pastor robed, and respect those church customs that have proven useful and edifying through the centuries. By emphasizing the many things all Lutherans have in common the Luther League teaches Unity." Miss Bessie Gay Secrest of Emporia led a splendid discussion of this paper.

FRED G. NICHOLAS
President of the Kansas League

Mr. Alfred J. Beil, of Atchison, read a carefully prepared paper setting forth "the Plans for the Celebration of the Four Hundredth Anniversary of the Reformation." Every Leaguer should study these plans and try to help in having them carried out successfully in his League and Church.

Mr. Beil said in part:

"A joint committee composed of members from every section of the country representing the General Synod, the General Council, the United Synod of the South, the Joint Synod of Ohio, and the Iowa Synod, has established headquarters in the Horner Building, Philadelphia, to arrange for a nation wide celebration of the four hundredth anniversary of the Reformation in 1917 and to get in communication with the 76,000,000 Lutherans the world over.

"The plan is to make the religious factor the leading feature of the celebration and to emphasize the principles which have contributed so largely to the world's progress. A medal showing Luther nailing his theses on the Wittenberg Church door will be ready for distribution by October 31, 1916. A moving picture film depicting scenes from the life of Luther will probably be prepared also.

"In every Lutheran community or college a Joint Luther Committee should be formed with subcommittees on Literature, Speaking, Public Information, Program and Finance. The committees should see that proper literature is placed in public libraries and widely distributed; secure competent speakers to prepare sermons, lectures and addresses and be prepared to fill appointments; advertise the celebration and see that it is properly reported, arrange suitable programs and provide money to carry them out. The celebration commemorates the birth of a movement and local celebrations may properly be distributed throughout the year. The Joint Committee Headquarters in Philadelphia is a clearing house for dates, speakers, literature, public information, programs, etc." Mr. Robert Albach of Lawrence led the interesting discussion of this paper.

Rev. B. R. Lantz of Salina conducted a very interesting and helpful round table discussion of Luther League problems, some of the more important questions being: "How prevent a deficit in the treasury?" "How can we secure regular attendance of every member of the Luther League at the church service?" "How may we interest outsiders in the League?" "Is the social once a month essential?" "Give some suggestions for keeping order in a large Junior League."

Seventh Session

On Friday evening Rev. G. G. Clark of Wichita led the vesper services. Rev. Geo. S. Murphy, D. D., of St. Joseph, Mo., addressed the convention on "Why I am a Lutheran." This was certainly the most lucid, explicit and comprehensive discussion of this subject the writer ever heard. Dr. Murphy elaborated on the following seven reasons: "I am glad I am a member of the Lutheran Church":

First. "For her history. The Lutheran Church fought the first successful fight for religious liberty, passed through the fires of persecution, thousands of her adherents sealed their devotion with their blood, and she bore her part in our national struggle."

Second. "For her missionary spirit. She was the pioneer in Protestant missions. She had missionaries in Lapland as early as 1559; in the East Indies by 1620; Abyssinia, by 1634; and Schwartz, a German Lutheran sent out by the Danish Missionary Society, preached his first sermon in India in December, 1750, one year before William Carey, who is credited with being the Father of Modern Missions, was born, and forty-three years before Carey sailed for India."

Third. "For her well balanced system of doctrine. Her theology is Cristo-centric. Her doctrines are based on the one fundamental proposition of Justification by Faith."

Fourth. "For her unswerving loyalty to what she deems right. Her confession of faith has never been changed in nearly four hundred years. If right then, it can never be wrong."

Fifth. "For her position regarding personal liberty, the liberty of the individual conscience. She does not presume to put fetters on conscience, or manacles on free thought."

Sixth. "For her universal adaptability, which has made her a world church. The sun is always shining on some of her temples."

Seventh. "For what she has done for education, which is the hand-maid of Protestantism, and the bulwark of progressive civilization."

At the closing services interesting one minute speeches were given by a representative of each society telling of progressive work done during the year.

The Executive Committee was instructed to send a Fraternal delegate to the next convention of the Luther League of the Kansas Conference of the Swedish Augustana Synod, and also to arrange for delegates to the coming National Luther League Convention at Toledo, Ohio.

A report of this convention will be published and distributed to every Lutheran Church in Kansas.

The choir of Trinity Church furnished excellent music during the convention. The quartette numbers by the male quartette of the choir and solos by Misses Murel Dobkins and Zoah Ford and Mr. Ernest Kugler of Abilene and Mr. Donmyer of Salina were excellently rendered and highly appreciated.

On Friday afternoon the delegates and visitors were treated to a delightful automobile ride over the city. Many are the pleasant recollections treasured by those who attended this convention and it was with genuine sorrow that they said goodbye to one another at its close.

Luther League of Iowa

Twelfth Annual Convention at Marshalltown, May 10-11, 1916

BY MISS ELLA KUEHL.

THE Twelfth Annual Convention of the Luther League of Iowa was held on May 10th and 11th in Elim Norwegian Lutheran Church, Marshalltown, Rev. O. Ingvoldstad, Pastor.

The convention was called to order by the President, J. L. Berger, of Cedar Rapids.

An address of welcome on behalf of the local League was given by Mr. C. A. Norland, president of the Marshalltown Luther League. Rev. O. Ingvoldstad welcomed us on the behalf of the local congregation. Miss Caroline Berger represented the Executive Committee and responded to the addresses of welcome.

DELEGATES AT THE IOWA CONVENTION

The President submitted the following report:

The appointment of the committees for the year's work was one of your President's first duties. The work of these committees was well done, as you will note by the reports of same.

In the latter part of June, through co-operation with the National Secretary, Rev. Luther M. Kuhns, your President sent out a letter telling of the success of our convention at Jewell, with a general report of the Luther League work through this section of the country. About one hundred of these letters were mailed.

Last fall your President saw a great work that the Luther League of Iowa should take up, but owing to our financial condition it was out of the question. There are perhaps a thousand or more Lutheran young people that leave their home towns and congregations annually for education's sake or for work. These young people, or students, while all may not be students, do not always attend the Lutheran Church in their new location for various and sundry reasons. I believe that through the Luther League organizations a great work can be done in bringing these young people to the Lutheran Church. I recommend, therefore, to this assembly, that some action be taken at this convention. I believe that through this changing of locations and churches is where the great leakage is in our church attendance.

There has been considerable correspondence throughout the year, and your President has taken care of it to the best of his ability. There were 350 copies of the first letters announcing the convention sent out, and 400 of the second letters and program.

I should like to urge upon the young people to subscribe for the LUTHER LEAGUE REVIEW and Topic booklets. I should also like to urge that wherever possible, that a Luther League Reading Course be established.

The Twelfth Biennial Convention of the Luther League of America will be held in the St. Lucas' Lutheran Church, at Toledo, Ohio, on August 15-16-17. Toledo is a great Lutheran center, and is also very centrally located. A very interesting and helpful program is being prepared by the committee in charge. The program will present a theme of wide interest and dealing with practical questions. If you have never been at the convention of the Luther League of America, be sure and attend this one. It will pay you to look into the faces of Leaguers from all parts of the United States and Canada.

The theme of the convention is "League Co-operation." This theme is based upon the seventh article of the Augsburg Confession.

I recommend, therefore, to this assembly, that we elect delegates to go and represent the Luther League of Iowa at the annual convention.

In conclusion I wish to thank all the pastors, standing committees and fellow Leaguers for your hearty co-operation and courtesy shown.

Second Session

The Second Session of the Convention was opened by the Devotional Services. The following committees were appointed: Miss Ella Kuehl, reporter for the Luther League Review, a Committee on Reports and Resolutions, and a Nominating Committee. The Executive Committee reported through the President, Mr. Berger, and presented the applications of the St. John's Luther League of Council Bluffs, the Emmanuel Luther League of Des Moines, the Luther League of the Norwegian Lutheran Church of Ames for membership. These Leagues were unanimously accepted and were duly represented at the convention. The Executive Committee also very strongly recommended the revision of some of the articles of the constitution, stating that they had been submitted and endorsed by a number of the local Leagues.

Miss Mayme Jerdeman, of the Jewell Luther League, sang "Send Out Thy Lights." The President then delivered his annual address and spoke substantially as follows:

Never before in the history of the business and commercial world, has it demanded of the business man to be "prepared" as it does today. The fluctuation of prices in all merchandise and metals has caused the keen-eyed managers to be wide awake and on the lookout for the future. The unusual time required, at present, for delivery of various and sundry goods has caught many men unprepared, and the shortage and inability to get certain metals has caused considerable inconvenience. Some factories are now only able to fill about 10 per cent. of each order; the balance to be shipped on the instalment plan covering a period of from fifteen to eighteen months. Such are the conditions of the business world of today. Great premiums are being paid for merchandise, to meet the demands and requirements of the public. Steel men are making contracts today "for future delivery" for a longer period than ever before, that they may be prepared.

Are we prepared to make contracts covering a longer period of "future deliveries" of service for the Master? Are we preparing and training the employees of Christ for better service? Are we prepared to meet the competition offered by the evil one and the social world?

Is the Lutheran Church of today keeping pace with the rest of the world in preparedness? I fear not. Are we putting forth any unusual effort to prepare ourselves for better service for Him who rules and governs all? I fear not. Are we holding special sessions, as is Congress, for the protection of our people and our fellow-men, to keep them from the terrible wars of the devil and the social vices? I fear not. Are we prepared to stand up for our right? Are we prepared to meet the demands owing to the shortage and inability to get materials (workers) for Christian service? Are we prepared to meet the demands of the fluctuation of the social world, and are we keen-eyed and wide awake enough to be on the lookout for the future? Are we prepared to fully fill the orders Christ is placing with us? Or are we filling them on the instalment plan?

Time will not permit me to answer any of these questions in detail, but I leave them with you to answer, each one personally.

We, as Luther Leaguers, are not to fight a battle with a bloodthirsty spirit, but are to fight the battle against the principalities and powers of the evil one and against the rulers of the darkness of this world and against the spiritual wickedness.

So let us put on this cloak of "preparedness" which is "a girdle of truth about our loins; a breast-plate of righteousness; taking a shield of faith, wherewith we will be able to quench all the fiery darts of the wicked; shod our feet with preparation of the gospel of peace; a helmet of salvation, and sword of the spirit, which is the Word of God."

Then with this cloak of "Preparedness" about us, let our emblem sink deep into our hearts with the words of Mrs. Cassiday:

We proudly bear as banner
A cross within our heart,
To show that we have chosen
Christ, the Better Part;
Then joy, and peace, and comfort,
Shall blossom as a rose,
Until the earthly blessings
The worth of heaven disclose.

A conference on "The Weekly Religious Meetings" was presented as follows: "The Leader's Part," by Miss Bessie Rodefer, of Clinton, who said:

The success or failure of a meeting depends upon the leader. If he has made a study of the subject—outlined his plan and arranged for some one to take each part—planned the songs so that everything moves, his meeting will be a success.

If he does not do this and expects the spirit to move and direct him and his program. his meeting will be a failure. The Lord does not fill the lazy or careless with wisdom.

To have a good meeting the leader must do at least five things:

1—Study the subject.

2—Arrange his program, songs, Scripture readings, subject heads, and give each one who is to take part one week's notice time for preparation.

3—Make a study of the roll of membership. Don't pick out all the best or those who talk most readily, but give parts to those who are bashful and retiring, so that in the course of a few weeks each member has had a special part to perform.

4—Insist that some at least talk on the subject assigned them.

5—Try to have something new each time, something original and out of the ordinary; work in some ideas that others have not tried.

"The Part of Music" was presented by Mr. Elmer Eige, of Marshalltown. He said:

Music, the topic of my speech this afternoon, is divided into three great subdivisions: (1) the Popular Music, or Ragtime; (2) Classic Music; (3) Sacred Music. In a sense the last two may be combined.

Now, every kind of music makes some appeal to us. Even the ragtime, at times, appeals to us. It stirs us up and puts "pep." if I may use the word, into us. But this kind of music does not last. It is soon forgotten because it doesn't have the solid and firm foundation which is necessary for duration in time and memory.

The classic music makes a different appeal to us. The heavy, crashing music of Rossini's "Storm" or the "Marseillaise" of France, sends a thrill through us, makes us more able to push on, puts strength into us. The light, skipping strains of Denza's "Merry Life" or "The Miller's Wooing," by Fanning, makes us light hearted and happy.

Sacred music makes the greatest appeal to us—this is the branch that has done more than any other thing to give good music to the people. An anonymous writer in one of the religious papers says, "The value of the hymn is in lifting our hearts and voices in joyful praise and thanksgiving to God. Some hymns are written to tell a story or preach a sermon, but they have failed if they do not give a means of expression of the heart's worship to God. The hymn should never be sung in a perfunctory manner, but its majestic strains and holy words can call the mind away from the rush of busy affairs and

hold up God in his love and power." The most vivid memories of many souls are bound up with the strains of some sweet psalm, and the best resolutions of many a man have been made under the influence of a tenderly sung hymn.

Why, then, is it that men call them mere "doggerel," that they are "weak and despicable," that they are too old to be sung? Is not this the effect that hymns are desired to produce? I will tell you why. They either have the wrong kind of music, or they are no judge of good music. Sacred music is divided into three parts, light, medium and heavy. The light music appeals more to the young people, heavy music to the older people. So, probably these critics had the wrong kind of music at the services they attended. Hymns are noble, inspiring verses from some of the noblest souls the world has ever seen.

The third part of our programs is the individual music. By this I mean the piano solos, the vocal solos and duets. The value of these in the program is hardly estimable. They are attractive and form a very beautiful part of the meeting. Many object to solos, especially vocal, in that it is merely "grand stand," if I may use the term; that the person sings only to gain a reputation and display their skill. Men who have been absolutely untouched by some of the finest sermons of some of the greatest ministers that have ever lived have been brought to tears by the singing of a single, simple solo. There is an appeal in a well sung solo that is not to be found anywhere else.

Now, I suppose you all have these three divisions of music in your own meetings, and since Conventions are for the interchange of working ideas, I think it would be a good idea to give some of your new ideas to some of the delegates you meet tonight. Our latest idea is this: The music committee has had different classes of the Sunday School sing at the Luther League Meetings. This is very important, and a good idea, in my opinion. It is not only beautiful to have the children sing to us, but it brings them into direct communication with the Luther League. The children in the Sunday School are the Luther League members of tomorrow, and this serves as their introduction. After their appearance on the program, they often come again. So, I say, interset the young, for that will be working for the future prosperity of the Luther League.

"Presentation of Topic" was prepared by Miss Frieda Werling, of Tipton, and Miss Alma Struthoff, of Cedar Rapids, read the paper:

Good meetings are not shaken out of a sleeve. Preparation is an essential for a good meeting, and whenever you are in a meeting which runs along well and is helpful in every way, make up your mind to the fact some one or more have been giving thought and time to its planning. The price of a good meeting is some good hard work.

Too many meetings are spoiled because of laziness. Leaders and committees sometimes think the only thing necessary is to come to a meeting, turn on the lights; distribute the hymn books, and that everything will go along swimmingly. Therefore, the first essential is "Preparedness."

Every meeting must have a purpose. The leader and the committee should have certain things at which they are aiming in the particular meeting. Simply shutting the eyes and shouting in the air will hit very few things.

Good meetings are furthered by having some changes in order of conducting the meetings from time to time, though you should be on your guard not to train your members to expect something new each time. That would be as bad as not having any variety at all.

Keep things moving in a meeting. Better have the hour planned for than have an open meeting that drags. Have so much prepared in the way of having parts assigned that you may be able just to squeeze in a little open time for anyone to take part.

Do not spoil your meetings by having too many songs—simply as time killers. Singing is good in a meeting and much of it, but when everyone knows that a song is called for simply to kill time, it loses much of its value.

Distinctness is another valuable factor. The leader should speak distinctly and be sure of himself. This will add much more to the interest of the meeting.

"Prayer" was most ably prepared by Mr. Herbert Spencer, of Des Moines.

Prayer plays a big part in the weekly religious meeting, especially in preparation. The leader will gain many inspirations which will help to make the meeting a success.

If all the members attended the meeting in the spirit of prayer, they would no doubt be better for it. They would take some thought home that they would not comprehend otherwise.

Public prayers help to make the meeting a success. The Lord's Prayer, for instance, enables the leader to get the timid person to participate. Many, who are backward, will unite in the prayer, and thus take part in the meeting, who would not do so otherwise.

After a general discussion Rev. Ingvoldstad closed the session with prayer.

Third Session

The Wednesday Evening Session was called to order at 8 o'clock with the Evening Vesper Services, lead by Rev. Ingvoldstad. Miss LuVerne Christens, of Marshalltown, rendered a piano solo.

Greetings were read from Rev. Luther M. Kuhns, general secretary of the Luther League of America, from Mr. P. Walter Bankers, our National Treasurer from the Luther League of South Dakota, from the Luther League of Kansas, and from the Luther League of New York state.

The Rev. Paul H. Heisey, of the Emmanuel Lutheran Church, of Des Moines, spoke upon the topic, "A Call to Arms." He said the message of Christianity centered about two words, 'come' and 'go,'—a call and a marching order. He pointed out that Luther Leaguers had for the most part accepted the call to arms and were ready for the marching orders. The victory to be enjoyed by a Luther Leaguer rested first of all upon a surrender of the commands of Christ. The battle of self was the first field of engagement suggested by the speaker. Every soul has the battle of self, which the speaker illustrated by reference to Paul, St. Augustine, and Luther. Mr. Heisey suggested that the battle of self is fought defensively in the protection of self and offensively in the growth of the personal life. From the battle of self the speaker passed to the battlefield of the Kingdom of God, illustrating the need for defensive and offensive work here also. The specific calls that came to Luther Leaguers was to serve actively as laymen, or in the definite Christian callings of the ministry, the deaconess work, inner mission work, the home mission field and the foreign field. In addition to these the Luther Leaguer must share in creating right public opinion in matters national and international.

A ladies' quartet, of Marshalltown, sang "My Inmost Soul Convert" for an offertory. A most delightful reception was tendered the delegates and visitors after the close of the evening session. This gave us a splen-

did opportunity to become acquainted with every one present.

Fourth Session

The Thursday morning session was called to order at 9 o'clock by Miss Alvina Lorenzon, of Clinton, with devotional services. After a few informal reports of the various leagues represented, Mrs. Mens Theodorson, of Jewell, read a paper on "The Place and Importance of Prayer in the League."

First let us define prayer.

True prayer is the language of an earnest soul breathing after God, and a knowledge of His will.

The prayerless life is a barren life. We find in the Bible that Jesus himself prayed very often. He set a glorious example, "Sit ye here while I go and pray yonder."

Prayer is successful when offered in faith and with obedience.

The effectual, fervent prayer of a religious man availeth much.

Jesus also commanded His disciples to pray. To pray for specific blessings and not merely to submit themselves to the will of God in general; and the Lord's Prayer, which He gave as a model, contains seven distinct petitions.

As to the place of prayer in the League, it is the duty of each member to pray not only when we are gathered together in the house of worship, but as the Saviour commanded the disciples of old to pray at all times, which means never ceasing. If each member of the League would pray more for God's blessing on the individual task assigned him no matter how hard or simple that task might be, I'm sure we would receive much more blessings than we do, for without prayer we can not please God.

Let us remember that life is like a summer day; and in the first fresh morning we do not realize the noonday heat; and at noon we do not think of the shadows lengthening across the plain; and of the setting sun, and of the advancing night.

Yet to each and all the sunset comes at last and those who have made the most of the day are not unlikely to reflect most bitterly how little they have made of it. Whatever else they may look back upon with thankfulness or with sorrow, it is certain that they will regret no omission of duty more keenly than neglect of prayer.

That they will prize no hours more than those which have been passed, whether in private or in public, before that throne of justice and of grace upon which they hope to gaze throughout eternity.

A vocal solo was rendered by Miss Matilda Kuehl, of Cedar Rapids. The matter of sending delegates to the national convention to be held at Toledo, Ohio, in August, was left in the hands of the Executive Committee. They were instructed to see that the Luther League of Iowa was duly represented at this convention. A few changes in the constitution were made to the effect that hereafter each local League shall be entitled to five delegates to the state convention, and the article on dues was revised so as to harmonize with the per capita basis of the National League. The following statistical report was then presented:

STATISTICAL REPORT—LUTHER LEAGUE OF IOWA.

Number of Leagues	15
Number of Members	590
Amount of Benevolence:	
Missionary	$ 28.27
Local	429.88
	$458.15

The paper by Miss Irene Morgan, of Cedar Rapids, "The Pleasure of Luther League Work," was presented by Miss Frances Wright.

Perhaps you will say "How are we to find pleasure in Luther League work if we have not already found it?" Let me give you a little illustration: Our part in the matter of Luther League work seems to me just like making the junction between the machinery and the steam engine. The power is not in the machinery, but in the steam. Disconnected from the engine, the machinery is perfectly useless, but let the connection be made and the machinery goes easily and without effort, because of the mighty power there is behind it. Compare yourself with this steam engine for a moment. Is *your* enthusiasm lacking? Perhaps it is. If so, before you can get the pleasure out of Luther League work, you must connect steam (enthusiasm) with the engine, which is yourself, and I am sure that the machinery, or Luther League work, will go easily and without effort, and you will soon learn to love it for it is full of *joy, wonder* and *charm.*

Have you ever thought of the pleasure of the Sunday evening Devotional Service? There is not a part of it that we cannot enjoy. Undoubtedly you have all conducted one or more of these services. At first, perhaps, you felt timid but when you really got started were you not so enrapt in it that you kept wishing that the little hands on your watch wouldn't go quite so fast? You rejoiced in hearing the young Leaguers read Bible references; the discussions on the various questions you had given out were so interesting that you wished each might say something about them; the prayer filled your heart with gladness and each word in the beautiful hymns sank to your very soul. But were you the only one in this assemblage that was so fascinated? No, indeed. There were others, and these were the ones who partook in the different parts of the service.

One of the greatest pleasures of committee work from a social standpoint is the planning and arranging of the various social functions. It pleases you to stand aside and see that which you have helped to plan, develop into the same picture you had dreamed of. Recently our League had the pleasure of tendering a reception to the students of the local Business College. We fully enjoyed having them with us and I am sure they enjoyed being present. This put a great inspiration into fellow Leaguers for the reason that they got not only the benefit but also great pleasure.

Miss Bessie Winders, of Burlington, told us of "The Strength of Luther League Work."

How we can strengthen our work.

1. The very first, the greatest, the most fundamental and the most essential duty that every Leaguer has, if he or she intends to make the work of his or her League strong and really beneficial, is to get right with God. So many of our young people think that just because they attend the church services, and are in their accustomed places Sunday after Sunday, that they are the best of Christians, or at least they try to make the impression that they are on those about them, when in fact those very young people are drifting farther and farther away from God every day.

2. The second way in which we may strengthen the work of our leagues is by our attendance at the meetings and the interest we take. Have you ever felt like this: Tonight Mr. or Miss So and So leads the meeting, now he isn't a very good leader, I know I won't enjoy it much, and he won't miss me anyway, so I'll just stay at home and read, or perhaps I'll go to the band concert. It is nice and cool out there at the park, I love to listen to the band, and besides no one will know where I went. Listen, Friends, God knows where we go on Sunday evenings when we are not at Church, and if we Leaguers don't set the example for the young people of our churches, who are not in the League, who will? If that young man or woman who leads the meeting isn't perhaps as good a leader as some of us feel we are, it's our duty to help make that meeting a profitable one.

3. Our third way of gaining strength in our work is through the leader—co-operation of the other members with the leader. Now by leader in this case I mean one or perhaps two persons in the league who are at the head of it, not necessarily the Pastor or the Presi-

dent, but the one we call the pusher and the real worker. I have often heard it said that such and such a person was the very life of the League, without whom it would fail or cease to exist.

4. This brings me to my fourth point, that of forming friendships and acquaintances and the social side of our work. Learn to know your fellow-workers, get acquainted with the stranger in your League, and be a friend of the friendly. It is said that a true friend is the very best investment we can make in this world. A good, true, noble friend is one of our greatest inspirations, because we are largely molded in our characters by the friendships we keep.

5. Now this fifth and last way, that I consider the best way to strengthen the League work is to win more non-Christian people to Christ. I suppose some of you have heard of the Forsythe Evangelistic Party that is holding a six weeks' revival down in Burlington now. I just wish that every one of your Leaguers could be down there, sitting in front in the choir of about three hundred voices with me, when the invitation is given to accept Christ, and see the numbers of promising young men and women come down that sawdust trail for Christ, some weeping, others smiling and still others with heads reverently bowed. It would do your heart good to see them.

In conclusion let me say briefly *why* we should strengthen our work. Simply because the young people's society is the foundation or the corner stone for greater work in the church. We educate our young people in schools and colleges in worldly things, so that they may live, prosper and win success in this life, then why not educate them in the League in spiritual things, so that they may work diligently for Christ in the church while here and win salvation for themselves and others and be able to live in the great Beyond.

Let's get busy and earnestly work to make our Leagues strong and then be proud to say that the work of our societies is built upon solid rock.

"On Christ, the solid rock, we Leaguers stand,
All other grounds for us is sinking sand."

Rev. Wiederanders, of Cedar Falls, conducted the devotional services. The report of nominating committee was presented and the following officers were elected for the ensuing year: Henry Andersen, of Des Moines, president; Clarence A. Norland, of Marshalltown, vice-president; Miss Mabel Jacobson, of Jewell, recording secretary; Miss Cora B. Johnson, of Ames, corresponding secretary; Miss Bessie Winders, of Burlington, treasurer.

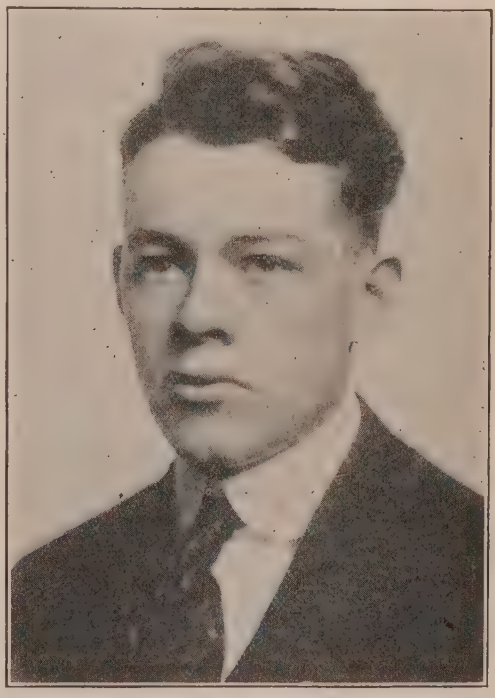
It was called to the attention of the convention that annually there are hundreds, possibly thousands of Lutheran young people who leave their home towns and congregations for the larger cities for education and employment's sakes. This matter was left in the hands of the Executive Committee to solve.

The paper, "The Luther League and the Church of the Present," prepared by Miss Cora Angersbach, of Muscatine, was read by Miss Cora Johnson, of Ames.

In the church we have several different organizations to perform the work of the church, the leading ones are: the Sunday School, Luther League, Missionary Societies, and the church services proper. The Sunday School is that part of the church that has for its chief object the teaching of the Word of God, the basis of all church work. The Luther League is the organization of the young people for the study of the church activities, her doctrines, her history, her leaders and her present endeavors. The Missionary Societies study the mission fields and the work that is being done over the world and at the same time propagate the mission work of the congregation. The church services proper are for all members of the church to worship God in prayer, praise, and thanksgiving.

The one branch of the church in which we are particularly interested at the present is the Luther League. And as we are to make a study of the "Luther League and the Church of the Present" we find that the live working Luther League is, 1. A Training School; 2. A Force for extending and holding the membership of the church among the young people.

The Luther League is a training school in that in the League the young people learn of the workings of the church and also learn how to carry on the work of the church and get actual practice in the work. A casual glance at the League topics for the year will show that in the course of a year we have topics dealing with the doctrinal teachings of our church, with its missionary activities, together with topics of a biographical study of the leaders of our church, devotional and practical topics. When considered as a whole we find they cover the whole range of the church and the League that develops them properly



HENRY ANDERSEN
President of the Iowa League

and studies them will be a League that will be a decided influence for good in the work of the church.

In leading the Sunday evening meetings the several members are encouraged to undertake active Christian work. We can all remember how, with fear and trembling, we undertook to lead a League for the first time, and now find ourselves looking forward to the opportunity of leading.

The Luther League is a branch of the church that is bearing much fruit for the church by training leaders, and by making its influence felt in all church work. The League, in order to be of greatest benefit to the "church of the present' must work in full sympathy with the church.

II. The League is a force for extending and holding the membership of the church among the young people. Young people outside the church become interested in the League thru the friendship of the members of the League. Many young people outside the church are invited to the League socials and become acquainted with a lot of the best young people of the community and in this way are brought into the League as members and then into the church.

Many of the young people are held for active serv-

ice in the church by the work of the Luther League. Our League has a practice of electing the entire confirmation class as members of the League and then holds a reception for them, making them feel welcome and giving them something to do in the League, thus keeping up their interest. Many young people drift away from the church because they are given nothing to do in the church. Just simply to attend the church services does not tend to keep young people interested or to make them efficient in church work. By giving them a part of the work to do they are made to feel welcome in knowing that they can be useful. They will then be connected not by name only but in act and thereby they will become earnest, active, zealous workers for the good of the church. The great purpose of the League is work, and definite work should be required from each individual.

Be willing workers for the church. Let there be a hearty co-operation between your League and the church, for in "Unity there is strength." If the church has the strength it can day by day fulfil its calling.

Youth is the habit forming period, and habits determine very largely our destiny. The Luther League ought to help young people in forming the habit of church-going. "Our earthly influence extends far beyond our life." We are constantly influencing those we come in contact with either for good or evil, and it depends largely what attitude we take toward our church, how we attend the services, how we perform our duties for the church, what our influence will be, for "Actions speak louder than words."

The church of today needs our service, our sincerity, our loyalty, and our reverence. Are you doing what you can for your church, as an individual and as a body? If not, why not? Begin now. "Loyalty to your own church will be a pilot through many dangerous shoals."

Mr. Bruce Leamer, of Clinton, told us of "The Luther League and the Church of the Future."

The first point I want to make is the social part the Luther League plays in the lives of our young people, by catering somewhat to their social side it better fits them for work in the church.

The second point I want to make is the educational side it presents. The topics that are studied Sunday evenings are not entirely devotional. Some are historical; they take up the lives of famous Lutherans who have performed some noble work for the world.

I suppose you think I have neglected the devotional part of Luther League plays, but as spirituality is the real object of the Luther League, it need not be discussed at length. I will say that unless you are spiritual, you are not a Christian, and as the Luther League is devotional, it makes Christians or the church of the future.

The last point I want to make is that the Luther League develops the spirit of giving in our young people. You must give freely and generously to the work of the church in order that it may continue to prosper.

The Luther League is the encourager of free giving.

The Luther League educates the young people in the four essentials of Christianity, namely, sociability, spirituality, education and the spirit of giving, therefore, the Luther League is the church of the future.

Mixed quartet of St. John's Luther League of Des Moines favored us with this selection at this time. A conference on "What Does the Loyal Luther Leaguer Do?" subdivided as follows:

"In the Devotional Service of the League," presented by Miss Mabel Lowman, of Des Moines.

To have a good devotional meeting and one that will leave a good impression on all who take part as well as to the listeners, the leader must spend some time on study of the lesson, and also study the parts that are given to his helpers. So that in case something happens that some one cannot be present who is expected to take that part there will be no break in the program.

The leader and helpers should not be expected to carry on the whole of the devotional service. Members should be ready for discussions, or something or other on the lesson. Who of us would enter into a classroom in our schools or colleges without any preparation of our lessons day after day. If we did where would we be when our classmates graduated? I am thinking we would be rather sad at the thought that we had not given our work more attention.

Our Luther League topics are such that they bring us in closer touch with the great reformation and history of the lives of some of our greatest Christian men. And by study of these great characters we appreciate what the church means.

"In the Service of the Church," presented by Mr. Harvey P. Nelson, of Council Bluffs.

Every Leaguer whenever opportunity presents should always give all strangers a hearty welcome, inform them of your League, of your pastor, and invite them to come back again. He should always be accommodating in the church service, that is, if a stranger is standing by your side and eventually does not know where to find the service in the book by handing him a book with the service opened.

He should also be active in social work, but of course the social work must be through religious ideas. Simple, jolly good fun in the right time and place meets with approval in every church, for at these social functions we should set a good example of absolute unselfishness by having games to suit the average intelligence of those present and be in sympathy with the work of young people. Social functions properly arranged Leaguers have a splendid opportunity to come in contact with strangers and others who have allowed themselves to glide on the downward path and get them into your church and live a Christian life.

"During the Week" was prepared by Miss Madge Curtis, of Davenport, but was presented by Mr. Henry Andersen.

The possibilities of the League in weekly work are practically unlimited. They can build up the church in so many ways, if only they work together as one unified body. First of all they, themselves, must show interest, and be willing to take part in church work and responsibilities. We can't all be leaders, but it does not take a great deal of effort to come to the regular church meetings, Sunday School, etc. There are so many opportunities for us to give personal service in choir work, teaching in the Sunday School or acting as an officer of the school. Then, too, there is the League itself that needs to be constantly built up if we would keep advancing. Those having live interests in the League might give the less interested members duties and responsibilities, thus winning their cooperation, interest and enthusiasm. Generally speaking any successful church-league must be composed of live-voices, not dead ones.

The other phase of interest tends toward the social life of the church. To have successful societies we must be willing to work, and work cheerfully, not grudgingly. We must not only be willing to enjoy the socials given by others, but also be willing to give in return. Such an undertaking means hard work if we would be successful; for socials as we all know must be well prepared in order to be patronized.

"In the Social Side of the Luther League," prepared by C. A. Schneider, Jr., of Des Moines, was read by Mr. Roy Andersen.

1. He is a sociable member everywhere.
2. He is present at social occasions.
3. He serves on social committees.
4. He aids in making socials successful, even though he is not a member of the social committee.
5. He suggestes special features for social gatherings.
6. He offers his time to the social committee to be used in the work of preparation for the social occasions.
7. He makes appointments to take new and prospective members of the League to social occasions.
8. He makes social calls upon inactive members of the League.
9. He invites others to social occasions.
10. He uses the telephone in creating interest.

(*Contiued on page 34*)

Luther League Topics

Second Week after Trinity. July 2, 1916.

BUILDING A NATION

I Kings 2:12; Ps. 147:20; Heb. 3:4.

By the Rev. Milton J. Bieber.

DAILY BIBLE READINGS—June 26 to July 1.
Monday, June 26: Psalm 112:1-10.
Tuesday, June 27: Psalm 1:1-6.
Wednesday, June 28: Deut. 26:1-11.
Thursday, June 29: Psalm 85:1-13.
Friday, June 30: I Peter 2:13-25.
Saturday, July 1: I Tim. 2:1-15.

HINTS FOR LEADERS.

—July 2, 1916.

Hymns selected from the Luther League Hymnal. Hymns 20, 7.

Psalm 115 read responsively, conducted by leader. Gloria Patri. Assign three members of the League to read one each: I Kings 2:12; Psalm 147:20; Hebrews 3:4. Hymns 45, 48.

Read Article XVI, Augsburg Confession. Music specially arranged for.

Remarks on the theme, "Building a Nation," by the leader.

Address, "Our Church and Our State."

Prayer. O merciful Father in heaven, who holdest in thy hand all the might of man, and who hast ordained the powers that be for the punishment of evil-doers, and for the praise of them do well, and of whom is all rule and authority in the kingdoms of the world; we humbly beseech Thee, graciously regard thy servants, the President of the United States, the Governor of this commonwealth, our judges and magistrates, and all the rulers of the earth. May all that receive the sword, as thy ministers, bear it according to thy commandment. Enlighten and defend them by thy name, O God. Grant them wisdom and understanding, that under their peaceable governance thy people may be guarded and directed in righteousness, quietness and unity. Protect and prolong their life, O God of our salvation, that we, with them, may show forth the praise of thy name; through Jesus Christ our Lord. Amen.

Hymn 140, first and fourth verses.

Recitation—"My Native Land."

"My native land! What noble pride
Stirs loyal hearts at thy loved name!
Thy glories through all time abide,
We ask no other than thy fame!
Better than wealth for men's support,
Better than arms for men's defense,
The love of man which thou hast taught
The world by peaceful eminence!

We sing our home, the wide world o'er;
It calls the oppressed of other lands;
We sing our harvest's bounteous store
For honest work of toiling hands.

Quick to our hearts the warm blood springs
When our dear flag on high appears,
And, O with calmer joy, we sing
Thy victories that cost no tears.

Hymn 136. Announcements. Lord's Prayer in unison.

Hymn 135, "Oh Christians Leagued Together." Benediction by the pastor.

Topic reviewed by Rev. Paul W. Koller.

Our first scripture lesson speaks of the days of Israel's greatness. Israel, however, did not become great in a day. No nation can do that. It was a gradual development and into the upbuilding of that nation entered many qualities and factors. These must have place in the forming of every great nation.

Let us learn this independence week what some of these factors are which make for a strong, progressive and permanent national life.

First. *Wise Leadership.*

Throughout the whole history of Israel, the welfare and advance of the people depended largely upon the insightness, wisdom and force of character of a few men in positions of leadership. Men like Moses, Joshua, Samuel, David and Solomon. In our own history it is difficult to overestimate the value to the nation of the wise and patriotic leaders, who did so much to lay the foundations upon which our Republic rests. Such men as Adams, Franklin, Jefferson, Lee and Washington. These men were true leaders.

At every crisis, too, in our history, strong men have arisen, who have been equal to the situation. We have never lacked leaders in the day of need. Dearest to us and best beloved of all these leaders is Abraham Lincoln. The nation is appreciating him more and more as the years pass. Henry W. Grady, of Georgia, said of him: "From the union of the Puritans and Cavaliers, from the straightening of their purposes and the crossing of their blood, slow perfecting through a century, came the man who stands as the first typical American: the first who comprehended within himself all the strength and patience, all the majesty and grace of this Republic, Abraham Lincoln." We should thank God for our wise and true leaders.

Second. A second element in the unbuilding of the nation is *The Willingness to Give Self-Sacrificing Service.*

This the men and women of Israel did, from the humblest subject to the king himself. They were willing to give self-sacrificing service that the nation might be preserved and built up. Such service has been given to our country by the humble and great alike.

The day for such service has not gone by. It costs to be a true patriot, and it is the cost that counts. The sacrifices you make for your opinions and the sufferings you are willing to undergo for your principles are the best evidences of devotion. The day of war, thank God, is not for us. No bugle calls us to muster, to march and to fight. The war flag is not unfurled above our heads. Self-sacrifice for our country and its welfare, however, is still required of all who love their native land.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 30 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Third. *The Teaching of Patriotism.*

A third element is the deliberate teaching and instilling of patriotism in the hearts and minds of young Americans. This is done by the reverent keeping of memorial days and days like Independence Day. It is done by telling our children of the deeds and sacrifices of our Nation's heroes. There can be no education more effective than the recital of heroic facts. These heroic memories will cast an influence that will keep the oncoming generation from treason and rouse within it the true patriotic spirit. Socialism and anarchy are busy these days trying to set the red flag above the Stars and Stripes. There is room, however, for only one flag in our hearts and in our land, and that is the flag of our country.

Fourth. *Righteousness.*

The fourth and greatest factor in building up a nation is Righteousness. The old proverb has been proven to be absolutely true, that, "Righteousness exalteth a nation, but sin is a reproach to any people."

Our worst foes are those forces and persons whose purpose is to lower the moral and spiritual condition of our people. Against these we must be always on our guard.

In the last analysis the real strength of a nation is not in her army or navy, not in her forts and guns, but in her goodly citizens.

We must, therefore, foster those institutions and causes that make for righteousness. Foremost among these is the church of Jesus Christ. We, of the League, can perform no higher service for our nation than to build up and keep alive and true the church of the Living God.

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Third Week after Trinity. July 9, 1916.

MANLINESS

Acts 20:17-27.

By the Rev. Jesse LeRoy Miller.

DAILY BIBLE READINGS—July 3 to 8.

Monday, July 3: Joshua 24:14-28.
Tuesday, July 4: Phil. 2:5-18.
Wednesday, July 5: I Pet. 5:6-11.
Thursday, July 6: Heb. 12:1-13.
Friday, July 7: John 17:1-19.
Saturday, July 8: John 17:20-26.

Have a younger member of League conduct the opening service as arranged in Topic leaflet. Ps. 119, first two parts, followed by Gloria Patri.

Scripture reading and prayer by pastor. Hymn. Remarks by the leader on the topic. Hymn.

Have one member give synopsis of comments in Topic leaflet. Another synopsis of comments in LUTHER LEAGUE REVIEW. Hymn.

Have the pastor write out several questions on topic and call for impromptu answers in meeting.

The leader can then give brief survey of all, calling attention to the chief thoughts brought out during the service.

Close in usual way.

Topic reviewed by Rev. W. Koller.

There is no quality of human life held in higher esteem than that of manliness. At the mere mention of the word we instinctively square our shoulders, stand firm upon our feet and look men in the face.

It is what is needed by most men in the facing of the great problems of today.

We, of the church, are called upon to show this spirit if we would advance our cause and honor God in whose likeness we have been made.

A study of the brave words of St. Paul, which compose my text, will show us some of the elements of true manhood. The pattern of life set for us is an exalted one, I will admit, but it is not an impossible one, by the help of God. In setting out to find these elements of manliness let us not fail to remember that there are certain fundamental things upon which it is built. True manhood cannot exist except it grow out of repentance toward God, and faith in Jesus Christ. These are the cardinal and fundamental truths of God's dealing with men. Christ himself said that He is the rock upon which our spiritual house must be built. Paul also speaks of Him as the foundation upon which life and character are built.

With these fundamental things in mind let us search out from Paul's word the elements of manhood.

First. *Fearlessness.*

Paul said: "None of these things move me." Fearlessness is indeed a factor in the character of a true Christian man. He must not be afraid of anything he encounters in his experience, except God's displeasure. The very thing unmanly men are least afraid of.

You can easily distinguish a true man from a man who is untrue. A true man fears God and keeps His commandments, while he who lacks true manliness seems to fear other forces more than God. The man of St. Paul's stamp is not afraid of difficulties; he is not discouraged by dangers; nor is he swerved from his purpose by opposition.

Recall some of the difficulties through which Paul was compelled to fight his way. His life was full of danger and his work like fighting wild beasts so savagely did his opponents behave toward him. Many Christians of today appear like cowards in comparison with such a man. They do not stand fearlessly for the cause, but desert or hide when the stress of danger or trial comes. Surely this is not a manly spirit. No one has a greater right to be fearless than a Christian, for his cause is right,

and God will surely be with him. We should stand fearlessly for God and right.

Second. *Unselfishness.*

Paul said: "I count not my life dear unto myself." There is not a worse fault than that of selfishness; and for that matter there is not a more common one. The word of God calls it a sin, for out of it spring meanness, cruelty, oppression and blood guiltiness. It is refreshing to study the opposite in the life of the great Apostle. He did not place his own comfort and pleasure foremost. True, he did not say that he considered his life of no value, for he did value it as God's gift to him, but he was always willing to use it to serve others.

I fear that a great part of the so-called Christian world fails to respond to this Christlike virtue. Take, for instance, the selfishness manifest today in the great rage for amusements. Many of us who bear the name of Christ cannot resist the appeal when they come into competition with religious duties. Selfish desire for pleasure often wins over service for Christ. Selfishness is much in evidence in the craze for money or the desire for popularity. Selfishness is unmanly.

Third. *Determination.*

Why was Paul so fearless and unselfish? Let him answer for himself. "That I might finish my course, and the ministry which I have received from the Lord Jesus." Paul had conscientiously asked himself as to what God wanted him to do. He had also asked God the same question. When it was decided he set himself to his life work with all his heart and mind.

Remember, Paul had two ways of supporting himself. He was a skillful tent and sail maker, probably the most lucrative trade of his time. Then he was a great scholar, eminently fitted to practise law in any city. You see he was not an Apostle because he could do nothing else. There is a searching question here for us. Are we using our ability and work to speak and serve for the glory of God and our fellowmen? If we are, we ought to do it with all our heart and mind. Determination to do at all adds what God wants us to do is a great factor in manly service. Determination does much to fashion character.

Fourth. *Lowliness of Mind.*

We call it humility and it is made up of two factors—self-respect and reverence for God. Humility is the opposite of pride. And did you ever think that pride is contrary to the truest self-respect. A proud man can have no genuine respect for himself as a man, because his pride is of things that are not his true and best self. But the man who feels the true dignity of manhood knows that he is equally worthy of being honored whether he is rich or poor, lofty or lowly. This was Paul's way. He said to the Ephesian Christians, "Ye know that with all lowliness of mind I serve the Lord." A noble manly Christian man. It is not circumstances, therefore, which make a man, but God working in him by His Holy Spirit.

We ought to pray God daily to make us more truly upright and manly Christians.

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Fourth Week after Trinity. July 16, 1916.

HABITS AND COMPANIONS

Jer. 13:23; Dan. 6:10; Eccles. 4:9-12.

By the Rev. Frank W. Richter.

DAILY BIBLE READINGS—July 10 to 15.

Monday, July 10: I Tim. 6:6-10.
Tuesday, July 11: I Tim. 6:11-16.
Wednesday, July 12: John 15:1-7.
Thursday, July 13: John 15:8-16.
Friday, July 14: Psalm 1.
Saturday, July 15: I Cor. 15:33, 34.

With the usual opening service, use the First Psalm, recited together from memory. Gloria Patri. Have older member or pastor briefly apply this psalm to topic. Scripture reading and prayer. Hymn.

The leader's talk, reviewing therein briefly the thoughts expressed in the various helps provided. Special music.

Then let there be three five minute addresses on the following:

1. That the forming of habits is of more importance to a young person than the choosing of companions.
2. That the choosing of companions is of more importance than the forming of habits.
3. That they are of equal importance and must go together in every person's Christian life.

Summing up by pastor. Announcements. Close in usual way.

Topic reviewed by Rev. J. Ernest Zimmerman.

When we look at the two words of our subject, our thoughts naturally flow along two different lines, but when we come to analyze our impressions, we come to realize that they are more or less closely related; that our habits are frequently formed through the influence of our companions. In the Ohio State Reformatory, at Mansfield, there are seldom less than 1,200 young men serving time for crimes committed. The officials of this institution tell us that fully 90 per cent. of them have had no home training or any influence for good brought to bear upon them, and only about 5 per cent. of them have ever attended Sunday School. What does it mean? It means that they found their associates on the streets. Their associates were boys like themselves, with no one to direct their young lives, and they formed vicious habits and communicated them to others. Our associates have much to do with the formation of our habit, both good and bad. A good, clean companion will often be the means of having his associate break a bad habit, but it is also true that often the

clean person will be influenced to form evil habits. It is, therefore, necessary for all to be careful in the selection of companions. The lines of Alexander Pope may well be heeded by the person who has made companions of individuals who are morally inferior to him.

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

But taking the first part of our subject, Habit, we find that it is something that starts, grows and develops by repetition. Someone has said: "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." It is only too true that many of the habits that form our characters are sown before we are sufficiently old to realize their bearing upon our lives, and only too frequently are we content to allow them to go on developing until their chains are well nigh unbreakable. In Dickens' Christmas Carol, Ebenezer Scrooge was visited on Christmas Eve by the ghost of his former partner and counterpartner in character, Jacob Marley. He had a long heavy chain wound around him, made of cash boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel. "I wear the chain I forged in life," said he, "I made it link by link, and yard by yard; I girded it on of my own free will and of my own free will I wore it." This illustrates well the formation of habits, and is a warning in the formation of them. We are all the creatures of habit. We do many more things by force of habit than we think, until we stop to study our lives. It is never too late to form habits. We are forming new ones all through life. The formation of good habits is a blessed thing to do. Many of the most regular attendants upon the services of the church do so now very much by habit, and would not be content nor would their consciences allow them to absent themselves. And many are the blessings they have received through the fact that they are always in the Lord's house on the Sabbath. On the other hand, how many misfortunes come to those who are irregular and frequently desecrate the Sabbath. It is a little easier to form the habit of staying away from church, but the habit is unaccompanied by blessing. The habit of Sabbath observance is one which the parent should instill in childhood. Another habit which the parent should cultivate in the child is a reverence for God and His sanctuary. Today, perhaps, more than ever is there a rank irreverence shown by the young for God's house. The boy should be taught to remove his hat, and both boy and girl taught to be quiet when they enter God's house. If taught reverence when young, they will ever remember it and it becomes a habit. Three good looking workmen passed down the long length of an art gallery in New York on tiptoe. "Why do they walk on tiptoe?" said a patron. The proprietor, smiling, answered, "Those men are stained glass workers, imported from Paris for my new stained glass department, and they walk on tiptoe because they have worked so much in churches and cathedrals that the gait has become habitual with them. Practically all their working hours have been spent in repairing of the churches of Europe. Since these churches are always open and worshippers always there, the work must be conducted quietly, and all walking must be done on the toes. Hence, when they enter a spacious and quiet place like this, they rise on their toes involuntarily, from a subconscious notion that they are in church." Reverence is most acceptable to God when it is natural and spontaneous—the outgrowth of habit.

Giving of our means to the Lord grows into a habit if done in the right spirit and our liberality will become greater and greater. And when we acquire the habit of giving as the Lord prospers us, it is fraught with great blessing, both to ourselves and others. The person who is stingy and selfish will find that he will become more so as he grows older and will develop into a miser. While he may amass a fortune, it will only drag him down to perdition. The stingy man did not become so in a day, it has become a habit that grew upon him.

Let every member of the Luther League strive to form good habits, habits that will develop us spiritually and mentally and socially into the likeness of Jesus Christ. And as we cultivate good habits, we will find that the evil ones will be easier to crush.

Fifth Week after Trinity. July 23, 1916.

THE CHRISTIAN SCIENCE HERESY

II Thess. 2:1-12.

By the Rev. G. W. Sandt, D.D.

DAILY BIBLE READINGS—July 17 to 22.

Monday, July 17: II Peter 2.
Tuesday, July 18: I John 1.
Wednesday, July 19: II Tim. 2:11-19.
Thursday, July 20: Gal. 1:6-10.
Friday, July 21: I Tim. 6:20-21.
Saturday, July 22: I Cor. 15:55-58.

Opening of order service as in Topic Leaflet. Ps. 46.

As a Bible Reading the following will be interesting and instructive. They are a few of the chief statements made by the founders of this heresy.

(*Continued on page* 33.)

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

June

June is the month of roses. How emblematic of the Christian's life! Surely every Leaguer should strive to make his or her deeds as beautiful and his or her influence as fragrant as the rose. If we enjoy the beauties of the flowers, surely every one enjoys even more the beauties of a Christian character. This should be the aim of every boy and girl in the League. Let us not forget that every kind word, every noble deed, lives on and will multiply in places of which we have no knowledge.

Summer Activities

The season is here when we love to be out of doors. Why not carry some of our League activities out in the open? We can go out on Saturday and enjoy a day of wholesome fun in the woods or beside some stream and at the same time carry out our program there. Hikes are popular just now. They are fine for both Leagues. Many fine games can be played while out for the day. Of these there are so many that a catalog of them would require considerable space. The Leaders of our Leagues can think of proper ones to use without our suggestion. But of all forms of summer activities the one most popular is without a doubt the Summer Camp. Such a League activity for boys and for girls (conducted separately) is one of the finest of influences, as well as forming an ideal vacation. The general purposes should be those which characterize the League work throughout the year. Excellent have been the results of such camps. We would like to hear from any Boys' or Girls' Leagues who conduct such camps. We know of one already in vogue and of several in contemplation. The results have been very gratifying.

Some Requisites for a League Camp

Select a site near a stream of water or a lake, where the natural drainage is good and where good drinking water can be secured in large quantities. The site should include or be near to a large open space, where athletics can be carried on. This is important, for all of the activities should be under direction. The tents should be pitched near or under shade trees, if possible. Boats or canoes are necessary, while good swimming and bathing are indispensable. Use the water for swimming only at stated times. There should be a director of the camp and assistants, one for each tent group. The location of the camp should be near to supplies and yet somewhat secluded from other influences. Some system is necessary for the success of such a camp, yet it should not be so rigid as to hinder the natural freedom so necessary for a wholesome good time. And above all, let a simple course in Bible Study be given each day, so that something definite is learned while out in the open.

Impressions of a Luther League Camp

By Carl Hassold.

For several years it was my good fortune to attend a Luther League Camp under the supervision of Rev. A. T. Michler, formerly of Lebanon, but now pastor of the Church of the Incarnation in Philadelphia. To speak fully and in detail of these camps, would necessitate the writing of a volume, and as there is a very small and limited space in which to do this, I will touch only on the chief characteristics of its nature.

Every true American boy has a great longing for life in the outdoors, but in order to derive the full benefit from an outdoor life it must be systematized and regulated by a responsible and efficient leader. It is this system which is the chief characteristic of a Luther League Camp.

Too many of the uninitiated people have conceived the idea that camping is merely a big, long, lazy loaf. Sleeping in the open, cooking, eating and idling away time are thought to be the occupations of a day in camp. As a matter of fact a camp is the busiest possible place a boy can spend his time. He is even busier at camp than he is at school. At least in camp his entire day is spent according to a fixed set of regulations.

It may be of interest to mention here the regular program of the day's events: 7 a. m., rising; 7.30 a. m., breakfast; 8.15, Bible study class; 9.15, tent inspection; 9.30, recreation; 11, swimming; 12, dinner; 1, rest hour; 2 afternoon recreations; 4.30, swimming; 5.30, supper; 6.30, rest; 7, camp news and stories; 8, evening services, and at 9 each bed contains its occupant.

There is no place in which a boy can "find himself" better than in a camp. The fact is if *he* doesn't "find himself" the other fellows will do it for him. Camp is no place for the quitter.

Of course the few days before camp opens are spent in discussing most enthusiastically all the "things I'm going to do." But soon the real experience starts and "things as they are" take the place of "things as they seemed."

Blisters appear on the hands and feet, sunburn blisters appear on the shoulders, eight-thirty is not too early for bed, and four or five meals a day would seem about right. When these facts are in evidence, you may be sure that camp life has really begun. A few days' experience suffices to show up the good sports and the "bum sports." Then the mixing influence of the fellows shows its effect by making "good sports" of the "bum sports" and "better sports" of the "good sports." But don't let this last statement make you think that "sport" is everything at camp. By a good sport I don't mean only in an athletic sense but an all around good fellow. When the baseball teams are or-

ganized, it will be a good sport that will be elected captain, the same holds true for all other lines of athletics. When the Bible Class and clubs are organized it will be a good sport that will be president. When a successful social evening comes to a close it will be the good sport that will have played the stellar role.

The most important essential of a good sport is a good character. And there is but one "character manufacturing plant" and that is a boys' camp. It is here that the fellow must show his "inside stuff." The outside varnish and polish which can cover so much wrong in society these days does not hold good in camp. Whether it is the effect of the outdoors and weather, or this varnish or the knocking about it receives, is not known, but at any rate the result of the camp life is that the boy goes home showing his real self rather than playing in the masquerader's role.

It seems scarcely necessary to mention the numerous educational values of a summer camp for the boy. The life in the open enables him to pursue his favorite hobby in a way which otherwise would be impossible. To be a good camper does not necessarily mean to be a good athlete, or a good student or a wood's craftman. But it is the combination of these three that makes the A number one camper.

A boy cannot leave camp without being a better athlete than when he started, neither can he be as clear-minded and resourceful if he doesn't go. The camp is not intended to make the boy an athlete or a student, but to make a man of its protégé.

The letters of the Luther League Camp (L L C) can well be used as a foundation for its motto.

L—Love.
L—Loyalty.
C—Character.

Topics for July

July 2—"King Agrippa Comes to Visit Festus." Acts 25:13-21.
July 9—Missionary program. Suggested Topic, "Our Country and Home Missions."
July 16—"King Agrippa Desires to Hear Paul." Acts 25:22-27.
July 23—"Paul Before Agrippa, Relates His Conversion." Acts 26:1-18.
July 30—"Paul Witnesses for Christ." Acts 26:19-29.

Topics for August

August 6—"Paul, on His Way to Rome, Warns the Ship's Captain of Danger." Acts 27:1-12.
August 13—Missionary program. Suggested Topic, "Mission Activities in Our Church."
August 20—"Paul Cheers the Ship's Company in the Midst of Danger." Acts 27:13-26.
August 27—"Paul, a Real Leader in Distress." Acts 27:27-36.

July 2.

By Mrs. M. Haller Frey.

Lesson Story—King Agrippa and his daughter, Bernice, decide to visit Festus, the Governor of Judea, successor to Felix, who in order to please the Jews had left Paul bound in chains.

When they had been there many days Festus tells the king of his man Paul, who had been left in bonds, and of the chief priests and elders trying to find him guilty so as to have judgment against him.

Festus also tells Agrippa of his answer to the chief priests and elders, telling them it was not the custom of the Romans to condemn any man before he has had a fair trial.

At Festus' command, Paul is brought before him who was not accused of such things as Festus had thought to find him guilty. But the chief priests and elders accused Paul of other things, the chief accusation being that he affirmed that a man named Jesus, which was dead, to be alive.

Paul, appealing for a hearing before Augustus, caused Festus to command that he be kept until he could send him to Cæsar Augustus.

Scripture References—Acts 24:27; Acts 25:2-3; Acts 25:4-5; Acts 25:6; Acts 18:15; Acts 23:29; Acts 26:31; Acts 23:9; Acts 25:25; Acts 25:11; Acts 24:1; Acts 24:4-5.

Main Lesson—Every man, woman or child when accused, has a right to defend themselves. The Jews desiring the blood of Paul cared little about justice, but Festus, who stood for the Roman government, in spite of the hatred of the Jews and at the risk of losing standing among them, declared that justice must be done.

Practical Thoughts—When hearing evil of any one, let us first give them a fair trial and perhaps then the evil will vanish, only good being in its place. Only one of Paul's crimes are mentioned in this lesson and that was his affirmation that Jesus, who was dead, is again alive. Paul's vision on the way to Damascus gave him strength for all things. He was not afraid of kings nor Roman governments, as he was devoted so entirely to his work of following this Jesus of Nazareth that all else seemed as naught. Paul's way often led through unpleasant paths and cruel hurts, but as some one has said:

"Amid the mud and scum of things,
Something always—always sings,"

and this something singing in Paul's life was the simple love of Jesus and the determination to tell it in spite of all obstacles.

Blackboard Outline.

Paul:
- Firm in the truth.
- Assured of Christ's pleasure.
- Interested in his work.
- Trusting God.
- Honoring the government.

Suggested Topics for Original Essays—1. Why did Paul want a hearing before Cæsar Augustus? 2. What was the chief reason of the Jews' hatred toward Paul?

July 9.

By Miss Maybelle Reeves.

This topic can be used either out of doors or within the League rooms, although the former is preferable. Go to the woods or along some stream and after the suggested program has been given, spend the time as deemed best. Place an American flag in the ground around which group the League in a circle. Use national and missionary hymns of your own selection. Let some one prepare a prayer beforehand to be offered at the proper time. The Scripture reading can be Matt. 5:1-20, used as one reading or divided into several readings.

"Our Country and Home Missions"

Recitation or reading of Lincoln's Gettysburg Speech.

Salute to the flag. While the members stand

and with uncovered heads view the flag, the following is to be recited or read:

OUR FLAG.

Here comes The Flag!
Hail it!
Who dares to drag
Or trail it?
Give it hurrahs,—
Three for the stars,
Three for the bars,
Uncover your head to it.
The soldiers who tread to it
Shout at the sight of it,
The justice and right of it,
The unsullied white of it,
The blue and the red of it,
And tyranny's dread of it!

Here comes The Flag!
Cheer it!
Valley and crag
Shall hear it.
Fathers shall bless it,
Children caress it,
All shall maintain it,
No one shall stain it.
Cheers for the sailors that fought on the wave for it,
Cheers for the soldiers that always were brave for it,
Tears for the men that went down to the grave for it.
Here comes The Flag!

—ARTHUR MACY.

Hymn—"My Country 'Tis of Thee."

Essay—"The Blessings of Our Country."

Reading—All the beauties of nature make up this country of ourse. Truly we live in a land flowing with milk and honey. Surely she is full of God's handiwork. The seasons, too, are beautiful. Winter is the rest and sleeping time, spring is the budding and getting ready time, summer is the time of the birds, flowers, harvests and fruit, fall the time of preparation for winter. Surely for all of this we should thank God and bear a deep love for the land of our birth.

But we should never forget that our country is to be made and kept Christian. There is a greater kingdom than this nation—the Kingdom of God. Into it we want all Americans to come. Whilst we love the Flag, we also love Christ who gave us the Flag plus our Redemption. If we are to be loyal to our country, we are also to be more loyal to Christ. He said, "Ye are the light of the world." We are then to pray and give to the Church so that the thousands in America now and those who will come over after the great war in Europe will become members of the Church. We dare not separate the two ideas. An ideal American is one who loves and professes faith in Christ. As we think of Independence Day, let us not forget that it is Christianity which gave us such a nation as this. Our duty is to help make it more and more Christian. "Righteousness exalteth a nation, but sin is a reproach upon any people." If we are not interested in Home Missions, we are not good American citizens. If we are citizens in the Heavenly Kingdom we must do our full duty as citizens in the earthly. We therefore salute the flag in the Christian sense. Let us, as Christians, always live for the nation, and be willing to sacrific ourselves to make her Christian as well as die to defend her against her enemies.

Remarks, long meter doxology, benediction.

Blackboard Work.

Our Country
1. Liberty.
2. Wonderful privileges.
3. Nature.

Home Missions
Know Christ.
Use the Bible.
Tell the good news to others.

JULY 16.

By Mrs. M. Haller Frey.

Lesson Told—After Festus had told King Agrippa all things concerning Paul, Agrippa desires also to hear the man, so Festus gives him an opportunity to hear him on the morrow. So on this day King Agrippa, with his daughter, Bernice, in great pomp and splendor, go to the place of hearing. Here we have gathered, beside the King and his daughter, the chief captain and principal men of the city. Before this assembly Paul, in chains, was brought forth, Festus directing the attention of all present to the prisoner, tells them that this is the man whom the Jews, both at Jerusalem and here at Cesarea, hate and desire his death. Paul, having appealed for a hearing before Cæsar Augustus, found a friend in Festus, for after finding that he had committed nothing worthy of death, Festus determines to send him to Rome. But now Festus is troubled, for he has no certain thing or accusation to write to Cæsar concerning the prisoner, so he tells the assembly, especially King Agrippa, that he had Paul brought before them for a purpose. That purpose was that they might, after examination, find him guilty of some crime, for it seemed to him to be unreasonable to send a prisoner to a higher court when he could not signify the crime laid against him.

Scripture References—Acts 25:2-3; Acts 25:4-5; Acts 22:22; Acts 22:25; Acts 25:11-12; Acts 26:31-32; Acts 28:18; Acts 28:20; Acts 28:16; Acts 28:17; Acts 25:7-8; Acts 25:10.

Main Lesson—When Paul was brought before Festus it did not take very long for Festus to discover that he could not find anything worthy of death in Paul. We would think that Paul's fearlessness alone would convince Festus of this fact, for we can not think of Paul as cringing and afraid before the assembly of kings, princes and chief captains, as well as all the principal men of Cæsarea. If we could only acquire the firm faith in Jesus that Paul had, so that nothing could make us afraid.

Practical Thoughts—Milton said, "They also serve who stand and wait," so perhaps Paul, while in prison, waiting to get away and to his work, was serving his Master even then. Surely some of his earnestness must have crept into the speech of Festus, as he tells King Agrippa of Paul's words, else King Agrippa would not have desired to hear for himself.

When accused, are we as patient and uncomplaining as Paul, waiting for a hearing, or do we storm and fret, forgetting all about the God in whom Paul put his trust, who is our God also? If we have unpleasant things enter into our lives, if we have hard tasks, can we not learn to say with Phillips Brooks,

"Do not pray for easy lives;
Pray to be stronger men—or women!
Do not pray for tasks equal to your power,
Pray for powers equal to your tasks."

Blackboard Outline.

Luther Leaguers must be:
Brave,
One with Christ,
Yielding to the Spirit,

Shining in our own little sphere,
and
Growing in grace,
Intent on serving the Master,
Ready for service,
Loyal to our duties,
Standing up for Jesus.

Suggestions for original essays—Give Paul's defense before King Agrippa. What impression did Paul make upon King Agrippa? Name some of the means we could use in order to become as firm in the faith of Jesus as was Paul.

JULY 23.

By Miss Jane M. Truxall.

The Story—After Paul had been taken from Jerusalem to Cæsarea the Jews followed him there, and made their complaint to the Governor, Felix. The Governor allowed Paul to speak, and he said that he had gone up to Jerusalem to worship, but had not been guilty of any of the things with which he had been charged; that he had not disputed in the temple, nor stirred up the people.

The Governor then commanded the Centurion to keep Paul a prisoner until he should learn more about the matter. Paul preached Christ before Felix and his wife, Drusilla, and Felix was almost converted when he decided to wait to make his decision until a more convenient time. After two years Festus became Governor, and Felix, to show favor to the Jews, left Paul bound. The Jews at once informed Festus about Paul, and he had him brought before him for examination. Paul then asked to be taken to Rome and tried before Cæsar.

About that time King Agrippa and his wife, Bernice, came to visit Festus, and when Festus told Agrippa about this prisoner—Paul, whom Felix had left there, and who had asked to be taken before Cæsar, Agrippa asked that he might see Paul. So the next day Paul was brought before Festus, the Governor, King Agrippa and Bernice, his wife, and all the chief captains and principal men of the city, when Festus told them that he had not found this man guilty of death, but that he himself had appealed to Cæsar.

The Lesson—Agrippa then called upon Paul to speak for himself. Paul said he was very glad to answer for himself before one who was so expert in all questions and customs of the Jews, and then he told the story of his life from his youth up, and how, as a strict Pharisee, he persecuted the Christians and caused many of them to be put to death, until the Lord appeared to him on the road to Damascus, and spoke to him, saying: "Saul, Saul, why persecutest thou me?" And when he asked: "Who art thou, Lord," the Lord answered: "I am Jesus of Nazareth, whom thou persecutest." The Lord then told him that He had appeared unto him for the purpose of making him a Minister to preach to the Gentiles, and to turn them from darkness and from the power of Satan, that they might receive forgiveness of sins and an inheritance among those who are sanctified by faith.

Scripture References—Prisoners permitted to make defense before Courts: Acts 24:10; Acts 25:8, 16; Acts 26:1. Flattery: Job 32:21-22; Ph. 12:2. Tact: Prov. 25:15. Pharisees: Matt. 15:12. Hope: Prov. 13.12. Obedience: Heb. 5:8. God, Omnipotent: Gen. 2:2. Resurrection: I Cor. 15:12. Persecution of Righteous: John 15:20.

Main Lesson—God does not permit his plans to be defeated. His work must go on to completion.

Other Lessons—Christ's greatest enemies can become his most loyal and faithful subjects. Paul was very bitter in his hatred of Christ and his followers, but after he was converted he became the greatest of all apostles.

God does not desire that any of His people should perish. He has provided a way of salvation for all—Jews and Gentiles—but they must accept Him when He comes, and not wait for "a more convenient time."

Practical Thoughts—The Lord always has a work for us to do, and He appears to us at unexpected times and unexpected places, and we should be ready to go with Him when He calls us. He may be preparing some Junior for the work of the Ministry, another to be a Missionary, and some other one to be a Deaconess. Paul did not know Christ meant to make him a Minister to the Gentiles before He appeared to him on the road to Damascus, but he at once said, "Lord, what wilt thou have me to do?"

Blackboard Illustration.

GOD—

Protected	P	from harm.
Abundantly blessed	A	in his work.
Used	U	as His Minister.
Led	L	to Rome.

JULY 30.

By Miss Jane M. Truxall.

The Story—In our last lesson we learned how King Agrippa and his wife, Bernice, who had come to visit Festus, the Governor, had asked to see Paul, who was still a prisoner at Cæsarea, after being brought there from Jerusalem, two years before, and how Festus had caused Paul to be brought into their presence, when Agrippa asked Paul to speak, and Paul told the story of his life and his conversion, and of the work the Lord Jesus gave him to do—to preach to the Gentiles.

Paul then told King Agrippa that he had not been disobedient to the heavenly vision, but had preached, first at Damascus, then at Jerusalem, through the coasts of Judea, and then to the Gentiles, telling them to repent and turn to God, and that for this cause the Jews caught him in the temple and tried to kill him, but that he still continued to witness concerning the things which the prophets and Moses had said should come to pass, that Christ should suffer and die and be the first to rise from the dead and show light to all the people, even the Gentiles.

At this point Festus cried out that Paul was beside himself, saying that much learning had made him mad, but Paul replied that he was not mad, but spoke words of truth. He then asked King Agrippa if he did not believe the words of the Prophets, saying that he was sure he did, and Agrippa answered and said, "Almost thou persuadest me to become a Christian."

Scripture References—Obedience: Heb. 5:8. Witnessing for Christ: Luke 24:48. Prophecy about Messiah: Gen. 12:3. Truth: John 18:37. Insanity against Jesus: Mark 3:21, John 10:20. Insanity against Paul: Acts 26:24, II Cor. 5:13.

Main Lesson—God works in a mysterious way, His wonders to perform. God's ways are not our ways. He permitted Paul to be held a prisoner at Cæsarea for more than two years, but it was only a part of His plan in leading Paul to Rome. God is working out His plans for us in His own way.

(*Continued on page* 28.)

Effective Convention Work

BY LUTHER M. KUHNS, GENERAL SECRETARY.

THE State conventions this year have been larger, more enthusiastic, and attended by better results than ever before. The record is most gratifying. Continued interest is occasion for rejoicing and in the co-operation of the officers and committees there is reason to see ground for success and a forward movement of the cause.

South Dakota:

The 19th Annual Convention of the Luther League, of South Dakota, was held in Garretson, May 5th, 6th, and 7th, in the United Norwegian Lutheran Church, Rev. H. M. Solem, pastor. Mr. Lewis Larson, of Sioux Falls, was re-elected President of this State League. The reports of the various committees were the most complete and comprehensive ever presented. A decided step forward was taken by this Convention for the Luther League work in the State. The theme of the Convention was "Our Calling." A full report will be given next month.

Kansas:

The President of the Kansas State League writes: "Last year, besides raising enough money for our Convention expense, which was the greatest we have ever had, we also paid off an old debt hanging over from the previous year." The Convention at Abilene was the most successful Convention Kansas has held. The Fifth Annual Convention convened May 3rd in Trinity Lutheran Church, Abilene, Kansas, Rev. H. F. Martin, pastor. The Convention decided that Leagues closely situated be urged to visit each other and hold acquaintance socially; that Senior Leagues consider seriously the possibility of organizing Junior Leagues for the future good of the State League; that proper steps be taken or the constitution be so amended as to provide ample means each year for the running expenses of the State League, in order that special offerings for this purpose will not have to be taken every year. The Convention also urged the increase of subscriptions to the Luther League Review. The statistics as given are as follows: Junion Luther Leagues 1, members, 45; Y. P. S. C. E. societies 4, members, 99; Mary and Martha societies 1, members, 22; Luther Leagues 18, members, 627. Total number societies 24; total membership 843. The average attendance over the State is about 78 per cent. of the membership. The report of the Treasurer shows receipts of $125.40, disbursements $93.35, with a balance of $33.03 on hand. The attendance at this Fifth Annual Convention was more than double that of any previous Convention.

New Jersey:

Rev. C. T. MacDaniels, President of the Luther League of New Jersey, writes as follows: "The outlook of the Luther League of New Jersey is a very hopeful one. I have been actively associated with the Luther League of New Jersey for over twelve years, and knowing as I do its history pretty thoroughly, I am impressed with the belief that it has reached a stage of permanency and stability in its work which gives assurance of more helpful things to come. It has only been in late years that we have had our District Leagues. Now we have a Southern and a Northern District League. There is an enthusiasm manifest in all the meetings of these Districts. The rallies of the District League of Northern New Jersey during the past year have been inspiring and filled with enthusiasm. The reflex spiritual influences of the District League upon the State work have been both uplifting and beneficial. The noble band of young Lutherans of the State of New Jersey, with renewed faith and hope, move forward."

Wisconsin:

Mr. George W. Rapps, President of the Luther League of Wisconsin, under date of June 6th, sends me the following: "Our requests for this year's reports were sent out about May 15th. At present no figures were available beyond those given last year. The Luther League of Wisconsin will meet at Racine, August 11 to 14th, in the Church of the Holy Communion. The Convention theme is 'Preparedness.' The addresses will be very practical. No efforts are being spared to make this the banner Convention of the State League. Co-operation of all societies is being urged and delegates are being invited, two from any young people's society connected with a Lutheran Church, to this Convention. All visitors will be cordially welcomed, especially those who will report back to their own society what the State League is doing. The dates have been made just prior to the National Convention so that the State Convention can merge into the National spirit. The committees and officers are working hand in hand and will keep up the work until the efforts of the year are consummated in the Convention. The watchword of Wisconsin is 'Prepare, Forward, On Wisconsin.' Optimism is our great creed."

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
Edited by E. F. EILERT
WITH
W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
A. T. MICHLER, Philadelphia, Pa.
J. M. REYNOLDS, Valatie, N. Y.
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And the co-operation of the Executive Committee of the Luther League of America

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Editorial

If each officer of the Luther League, whether it be local, district or state, could realize that responsibility rests upon him individually, how faithfully he would perform the portion of the duty laid upon him, how much more rapid would be the advance of this great movement in our Church and how much more effective would be the work accomplished everywhere for our Church because of this agency. The lesson of personal, individual responsibility is one that requires constant and careful study day by day. A League will be no better than its officers. The constitution and by-laws having been adopted, permanent officers should be elected as provided in the Constitution. Too great care cannot be taken in the selection of officers. Avoid all viva voce nominations or elections. Use a method for selecting that takes ample time and makes the election a formal matter.

There are two things officers and committees in local leagues should endeavor to accomplish. One of these is to impart information about the congregation in particular and the Church in general that will keep the membership posted upon the work and necessities of the Church. This would mean a deepened interest and a loyal support of the Church. The other thing is to stimulate. The League should be an agency to quicken action and arouse activity. "Awake, thou that sleepest," would be an unknown cry in a congregation whose League is bent on stimulating its members.

Officers and committees who apply the force of their position to work of their League will develop in the most inert membership a responsive activity. Get the engine moving and the dormant machinery of the whole mill can be set in motion. The answer then, "How to make the League go?" is most frequently found in the selection of officers and members of committees who have in themselves energy and activity. It is admitted that both tact and judgment are necessary. Tact and judgment are the oil for the motive power in the League. Where there are active, efficient, and capable officers there will be a live interested active membership. While the vigor and usefulness of a League depends upon the rank and file of the membership, that vigor and usefulness may be materially increased by efficiency in its motive power.

No Luther League need despair of success if there are enough young Christians who are devoted to their church and her welfare. If there are enough of these to serve as officers and chairmen of the chief committees of the League, there is enough power to raise a League that has fallen into deep ruts back onto the track of success. Capable officers and efficient chairmen are indispensable for successful League work.

One idea in the League in having committees is to serve as a factor in enlarging and developing the League and training the members. Committees are for work. To accomplish effective Luther League committee work three things are absolutely necessary: First, have the right kind of persons on our committees; second, have the right

kind of material used in our committee work; third, use the right methods. This means that we must exercise the power of selection. No business organization would ever expect to succeed unless much care was used to select the proper persons to manage it. Work in the League, therefore, is the principal thing for which it exists. Any League whose object is not work is without a purpose. Work is the League's watchword; it is the center of the League's activity, the life principle of the organization. It is the essential both in respect to the good accomplished and in holding the interest of of its members, and insuring a unity in its different parts.

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Committees of the Luther League and personal workers in the League should give early attention to the preparation for each event. Begin early to give attention successively to each item. Thus all literature and supplies needed should be ordered long before the time for their use. While one event is actively in progress have another idea under consideration so that there may be always something in view to accomplish. Try to do everything well. Neglect nothing. Always as the work progresses and opens try to improve upon the plans. Require efficiency with gentle tactful firmness. When any one fails to perform his or her duties after repeated opportunity, in consultation with the pastor, if possible, secure some one else who can be relied upon to do the work. Keep the work uninterruptedly at a high standard. Under difficulties and discouragements, courage, resolution and perseverance will increase your value many fold, success will crown your efforts and the work of the Church will go forward.

—

The Young People's Society shall accept as fundamental principles the practical working methods of the Luther League tried and tested during all the years of its history of co-operation and federation. Extension work being the necessity in the local society—the unit of service. Our first effort should be directed toward making each local society, as far as possible, a model society. A society rendering efficient and practical help to its church and pastor, emphasizing the spiritual and devotional side of its work, not the exclusion of the social side, but in perfect harmony with it. Such societies doing their proportionate share of all the work will be positive extension arguments in every section of the country. The influence of the local society, filling these ideals is three-fold. First, upon the other young people of its own congregation who would be interested and impressed by its activity. Second, upon the other Lutheran young people's societies of the same town, city or section, and third, upon other Lutheran congregations having no organization. It might be suggested that an accurate record of all non-affiliated members should be kept and persistent efforts made to reach each one of them by a judicious and not too frequent use of good literature. Successful extension work also requires that the committees be made up of active, dependable workers, choosing them not for the purpose of interesting them, but because of their fitness for the place, and because of their willingness to do the work.

—

Assign the membership to the various departments of work as personal fitness and the needs of the work may suggest. The entire list of members should be gone over. Each member should be definitely assigned to the work he is best qualified for. At least a good working minority of the members who have some experience in each committee's work should be retained as a nucleus around which to gather the new forces of that committee. Committee management is a most important feature in successful league work. To every man or boy the most important question is his job. So a good motto in assigning committee appointments is: "The right man or boy for every desirable position; the right position for every desirable man or boy." This means care and thought, but it does give results. It is an important help toward promoting efficiency. It helps the members to fit themselves for places of larger responsibility.

—

Apart from all figures, what is the only proper robe of salvation? It is the full atonement of Jesus made by His sufferings, death and resurrection. Accepting all these as a ground of hope; relying on them implicitly as a sure covering for all our sins, makes Christ our substitute—He represents us. In Him we are reckoned perfect.

The Convention City

BY LUTHER M. KUHNS.

WHERE the Maumee River, by way of Maumee Bay, enters Lake Erie, there is situated the city of Toledo, which in August will entertain the Twelfth Biennial Convention of the Luther League of America. The Maumee River divides the city into two parts. It has an excellent harbor with many miles of docks where are stored coal and ore. The straight channel, twenty-one feet deep and 400 feet wide, leads to the lake. Passenger steam lines connect the city with the other like cities and river points. Toledo is a railroad center and is a terminal of several railroads. Every portion of the city is reached by the 110 miles of street railroads and eight interburban electric railways enter the city.

In the center of the city, with a beautiful park, is the County Court House. There is a good public library; the Soldiers' Memorial Building for the soldiers and sailors of Lucas County, erected by the city at a cost of $100,000, and the Art Museum, are among the prominent buildings of the city. The new High School building is one of the finest in the land. Toledo Medical College has a high standing, and the Public Library, with over 75,000 volumes, contains a reference library and reading room.

Such is something of the city in which the National Convention of the Luther League of America will be held in August.

Hotels:

Hotel Secor—without bath, $1.50 and up; with bath $2 and up.

Hotel Jefferson—$1 to $2.

Hotel Toledo—single, $1 and $2; double $2 and $3.

Hotel Monticello—single, $1 and $1.50; double, $1.50 and $2.

Y. M. C. A.—to members, 50 cents.

Y. W. C. A.—to members, 50 cents and 75 cents.

Reservations should be made early because the Convention will be held at a time when the hotels are liable to be crowded. Accommodations at private homes and boarding houses at reasonable rates can be provided for those who desire, provided the local committee is notified at least one month before the Convention, of such preference.

For information concerning entertainment, Mr. H. Hinckfoth, 1221 E. Bancroft St., Toledo, should be addressed.

For general information in regard to the Convention, address Rev. Luther M. Kuhns, General Secretary.

Mr. J. Alex Nelson, 4917 Fletcher St., Chicago, is arranging for the Chicago and Western delegates to travel together to Toledo. All who are interested should write Mr. J. Alex Nelson at least ten days before the Convention for information in regard to trains and accommodations.

THE JUNIORS

(*Continued from page* 24.)

Other Lessons—Paul did not lose a single opportunity to preach Christ, the crucified and risen Christ. He was a witness for Him before Felix, before Festus, and before King Agrippa. The church needs men like Paul today to stand for the truth as it is in Christ. Like him, the true Minister of Christ will seek souls rather than the approval and friendship of men. We should be as ready to tell others about Christ and His great work.

Practical Thoughts—Paul was tactful in his answer to King Agrippa. We should be bold to speak for Christ, but should be as tactful as he was. If we can first interest and please those whom we wish to bring to Christ we can sometimes win them over to Him in that way.

Essays—Tell all you can about Damascus. Describe the Temple.

Blackboard Illustration.

PAUL preached JESUS—

The Messiah		The
His Mission		SALVATION
His Sufferings	For	
His Death		of the
His Resurrection		WORLD.

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Our Churches and Institutions

In Some of Our Large Cities

PHILADELPHIA

—Under the auspices of the Church of the Incarnation, the Rev. A. T. Michler, pastor, a camp for boys has been planned which will be conducted from June 27 to July 19. About fifty boys will take part in the camp. There will be nine counsellors. A camp will be organized for all manner of sports, but will have daily Bible talks and instruction. A similar camp for girls will follow from July 19 to July 27.

CHICAGO

—Unity Church, Rev. D. A. Davy, pastor, has succeeded in raising the $25,000 to complete its church edifice.

BALTIMORE

—Rev. George W. Miller, D.D., pastor of the Second Lutheran Church, this city, and vice-president of the National Lutheran Home for the Aged at Washington, died on May 11. Dr. Miller served as president of both the Synod of New York and New Jersey and the Maryland Synod.

GENERAL

—The Norwegian Evangelical Lutheran Synod, in session in Minneapolis, May 20, 1916, approved by a large majority the constitution recommended for the proposed "Norwegian Lutheran Church of America," and on May 22 decided to unite with one or more of the other Norwegian Lutheran Synods. Thus has been taken one more step toward the unity of the Lutheran Church in America.

—Bethpage Home for Epileptics, at Axtell, Neb., dedicated its new building May 17.

—A resolution commending the work of the Luther League was adopted by the Southern Conference of the Synod of New York at its recent meeting.

—Ground has been broken for the new auditorium and gymnasium at Augustana College. The cost is to be about $25,000 and the work to be completed this summer.

—Rev. F. W. Klingensmith died May 5 at Livingston, Mont., in his forty-eighth year. While pastor of the Church of the Redeemer at Utica, N. Y. (1894-1907) he was very active in the work of the Luther League of New York State.

—The winner of first honor at Muhlenberg College this year is Mr. Charles Luther Fry, son of Dr. Charles L. Fry, for many years Literature Secretary of the Luther League of America.

BOOK REVIEWS

A Brief History of the Lutheran Church in America. By Dr. J. L. Neve, Professor of Symbolics and History of the Doctrines in Wittenberg Seminary, Springfield, Ohio. Pp. 469; Appendices and Indices. Price, $1.75, with usual discount to pastors. The German Literary Board, Burlington, Iowa.

This is a second revised and enlarged edition of Dr. Neve's previous work. In 1903 he published "The Brief History of the Lutheran Church in America." We always welcome Lutheran publications and we therefore welcome this new edition of Dr. Neve's book. It would be futile to think that all will agree, without qualification, to many of the statements made by the author. Certainly, apart from the English bodies, as the General Synod, General Council and the United Synod in the South, the treatment of the other Lutheran general bodies is not likely to be deemed satisfactory to their members. For example, we do not think the treatment of the Norwegian synods, with their very large and growing membership, and their splendid institutions, will be deemed adequate. We think there might have been an omission of the extended discussion on the disruption of the General Synod and the origin of the General Council to allow more space for the history of the synods that are not so well known. A clear succinct statement of an impartial character regarding the difference that led to the division in the Church on the part of the great English body, in our judgment, would have been ample. There is so much in this life upon which we all agree, and this life is so short, it is hardly worth while to emphasize differences in the great forward march of practical achievement on the part of our Church. The book, however, is calculated to do good service and will receive a wide and interested reading.

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LUTHER LEAGUE REVIEW,
P. O. Box 876, New York, N. Y.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

BROOKLYN DISTRICT

—The Luther League of St. Matthew's Church, Rev. G. B. Young, D.D., pastor, will undertake a share of the support of a new home mission work in Nebraska.

RHINEBECK DISTRICT

—The Rhinebeck District League met in convention in Christ Church, Ellenville, on Tuesday, May 8. About fifty delegates and visitors were present. Mr. John Rippert presented the greetings of the local League at the opening session in the morning, and Mr. Lewis H. Kleeber, Jr., responded on behalf of the District League. At the afternoon session Rev. J. F. Berman, of Poughkeepsie, addressed the convention on "The Relation of the Luther League to the Congregation." A paper on the various forms of activity of the Luther League, prepared by Rev. W. G. Boomhower, of Wurtemberg, was presented. Rev. F. Jones, of Elizaville, spoke for "The Four Hundredth Anniversary of the Reformation." The following officers were elected: President, John Kolbinski; first vice-president, Rev. George F. Heintz; second vice-president, Alfred Kohler; recording secretary, Miss Carrie Kleeber; corresponding secretary, Miss V. Traver; treasurer, A. Parker Boice; delegate to the State Convention, John Kolbinski; alternate, A. Parker Boice; delegate to the National Convention, Rev. George Heintz; alternate, Rev. H. D. Shimer. At the devotional session in the evening the principal address was delivered by Rev. F. J. Baum, of Cobleskill, on "The Present Day Call to Service."

ALBANY AND SUSQUEHANNA DISTRICT

—The Luther League of the Church of the Atonement, Oneonta, Rev. J. G. Tranger, pastor, recently issued a souvenir booklet and history of the church.

PENNSYLVANIA

—The Luther League of Pennsylvania announces its annual convention for Friday and Saturday, August 11 and 12, at Thiel College, Greenville, Pa. The theme of the convention will be "The Luther League Accomplishing Its Objectives," and will be divided into the following six divisions: Inspirational, Educational, Social, Spiritual, Service and Junior Work. Detail information can be had from the chairman of the Committee on Statistics, Credentials and Registration, Francis C. Leupold, 624 North Fifty-seventh street, Philadelphia.

—Through the activities of the Junior Luther League of Grace Church, Gouldsboro, and with the aid of Mr. Andrew Carnegie a new reed organ has been installed in the church. Rev. Clarence M. Snyder is pastor.

PITTSBURGH DISTRICT

—The forty-eighth convention of the Pittsburgh District League was held in the First German Church, Beaver Falls, the Rev. John Scheer, pastor, May 25. About 260 delegates and 100 visitors attended the sessions. The district consists of 57 Leagues with 1,667 members, and 28 Junior Leagues with 748 members. Nine new Leagues were received at this convention. Addresses were delivered as follows: "Welcome," by Mr. J. H. Loeffler; response, by Mr. D. A. Kommel; "The Bible the Inspired Word of God," by Rev. G. Arthur Fry; "Systematic Bible Study," by Miss Grace Buente; "Direction of Junior Work," under the direction of Mrs. J. M. Mehrkam, Rochester, Pa. A special session for Junior presidents was held in Christ Church; Mr. Paul V. Reinartz read a paper on "The Bible in the Devotional Meeting"; Miss Esther I. Oesterling on "The Influence of the Bible on the Individual Life"; Rev. Prof. Elmer F. Krauss, D.D., spoke on "The Bible as a Factor in Modern Civilization." Delegates to the State Convention elected were Miss Ella R. Kuhn, Miss Caroline Beyer, Miss Esther Oesterling, Mr. D. C. Hill and Rev. Paul Krauss; to the National Convention, Mr. K. J. F. Vilharm, Mr. Charles W. Fuhr and Rev. G. Arthur Fry.

OHIO

—The annual conventon of the Luther League of Ohio will be held June 28 and 29 at St. Paul's Lutheran Church, Alliance. Rev. W. W. Kennerly, pastor; O. C. Rhode, president.

—The Luther League of the Emmanuel Congregation, Coshocton, the Rev. A. B. Markley, Ph.D., pastor, closed a membership contest which resulted in bringing three fourths of the congregation into active union with the League work. The attendance and participation of the members correspond with the large percentage of membership and they help largely in promoting the regular attendance at evening services. The activity of Church and Sunday School is both result and cause of Luther League activity.

SPRINGFIELD DISTRICT

—The Springfield District Luther League held its annual convention in Calvary Church, Springfield, May 7. The devotional service was conducted by Rev. Eli Miller, D.D., pastor of the local Church. The address of the evening was made by Rev. V. G. A. Tressler, D.D., on "The Challenge of the Reformation to the Luther League of Today."

CANTON DISTRICT

—The fifth annual convention of Canton District Luther League was held in Augsburg Church, Orrville, Rev. M. D. Gaver, pastor, May 30, 1916. There were about eighty delegates and visitors present and great interest was shown in all the papers and discussion of the day. The theme of the convention was "Loyalty," and this thought was carried into the address of the evening, which was given by Rev. A. H. Smith, of Ashland, Ohio. Mr. Richard Bell, of Wooster, was re-elected president. The delegates decided to elect some one whose duty it would be to visit the Leagues of the District during the year and give them all the help possible to make each League more efficient. Mr. Dorner Keyser, of Canton, was unanimously elected to this position. Emanuel Church, of New Philadelphia, extended an invitation to the convention to meet with them on May 30, 1917, and the invitation was accepted.

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For Catalog Address

CHARLES T. AIKENS, D.D., President

OR

W. T. HORTON, Registrar, Selingsgrove, Penna.

SEVENTH DISTRICT

—A conference of the Luther League of the Seventh District of Ohio was held at the St. Jacob's Lutheran Church, Miamiasburg, May 14. At the afternoon session the principal speaker was Rev. A. F. Siebert, of Germantown. His address was "How We Can Make Our District League a Success." He told of the failure of the former District League and some of the errors to avoid. He advocated numerous short conferences or "get together" meetings. He said that we must hold to the Lutheran doctrines and love our Church in order to attain success. Miss Amanda Jung read a paper on the "Luther League's Progress and Education." Rev. V. G. A. Tressler, Ph.D., of Springfield, and Rev. H. W. Hanshue, of Dayton, were the speakers at the evening session. Dr. Tressler spoke on "The Challenge of the Reformation to the Luther League of Today." He said we must first apprehend the truths of the Reformation by reading and knowing the facts; second, to interpret the facts; and, third, to apply them. Rev. Hanshue's topic was "Uniting the Lutheran Forces in America." He told of the seventeen general bodies of our Church, the 10,000 ministers, and the 2,500,000 members, and showed what great service they could render if only united. He showed how the Luther League is not the least factor in unifying these great masses through the use of common literature, topics, and hymnals, as well as working together in conferences. He asked Leaguers to make Union their slogan.

MICHIGAN

—The Luther League of Jefferson Avenue Church, Detroit, Rev. W. C. Hanning, pastor, is supporting a native worker in India.

WISCONSIN

—The 1916 convention of the Luther League of Wisconsin will be held in the Church of the Holy Communion, Racine, beginning Friday evening, August 11, and ending Monday noon, August 14. Convention theme, "Preparedness." Racine is preparing a rousing welcome. Delegates and visitors to the Toledo convention will leave Racine at 7.45 a. m. Tuesday, arriving in Chicago at 9.15, in time to take Lake Shore and Michigan Southern Railroad train at 10.15, solid Pullman, or 10.30 day coaches.

—The beautiful altar, reredos and altar cross in the new St. John's Church, Oshkosh, are the gift of the Luther League of that church, and cost about $200. The League also pays annually a certain portion of the interest on the church debt. During the building of the new edifice a couple of years ago the League contributed $100 to the building fund.

MISSOURI

—A beautiful individual communion service has been presented to the Lutheran Church at Sedalia by the Luther League. The service was used for the first time on Easter Sunday. Rev. J. A. Koser is pastor loci.

MINNESOTA

—The Luther League of the Church of the Redeemer held its fourth annual meeting May 19. Reports showed a net gain of six in the membership, the present membership being sixty-six. The following officers were elected: Carl Carlson, president (reelected); Raymond Lundquist, vice-president; Hildus Johnson, secretary, and Ellen Carlson, treasurer. The Rev. C. J. Rockey, pastor of the church and president of the Luther League of Minnesota, is gradually gaining his strength after a serious operation. He has been out of the pulpit for about two months.

CANADA

—The Luther League of St. Peter's Lutheran Church, Ottawa, at its annual meeting elected: President, J. A. Low; vice-president, Miss Harvey; recording secretary, C. M. Sternberg; corresponding secretary, Miss Lulu Whittaker; treasurer, Miss Mary Roeske. During the evening Secretary Woods, of the Y. M. C. A.; Rev. M. J. Bieber and Miss Whiteaves, a settlement worker among the foreigners, spoke briefly.

LUTHER LEAGUE TOPICS

(*Continued from page* 20.)

We give the statements and the Bible references give the answer:

1. "There is no matter."—Gen. 1:1.
2. "Man is incapable of sin."—Rom. 3:23.
3. "Man is never sick."—Matt. 4:24.
4. "There is no death."—Heb. 9:27.
5. "God is not a person."—Heb. 1:3.
6. "Jesus is not the Christ."—I Jno. 2:22.
7. "Prayer to a personal God is a hindrance."—Ps. 32:6.
8. "The claims of the marriage covenant may be relinquished by mutual consent. or legally dissolved."—Matt. 19:6.
9. "The material record of the Bible is no more important to our well-being than the history of Europe and America."—II Tim. 3:16.

(From "Christian Science in the Light of Holy Scripture.")

Have one member give some of leading heresies of the past, and show some good and ill results.

Have another define Buddhism and note likeness to this heresy in these modern times.

Topic reviewed by L. H. Ziemer.

St. Paul, in writing to Timothy for the second time, says in chapter 4:1-4, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*"

A remarkable feature about this Satanic Cult is its phenomenal growth, Jews and Gentiles flocking to it in ever increasing numbers; and yet there is nothing so very remarkable about this either, for it only substantiates what the Word of God has said should characterize the last days of this age. Many in our churches today have no more than "the form of godliness," who, in all their life and doings "deny the power thereof." And whenever and wherever people do this, they are open to the deception of Satan, being taken "captive by him at his will." They are like children, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness." Eph. 4:14.

Our conviction is that God's Word is a great and wonderful searchlight, searching out and discovering any and every error or heresy which may exist. So in reviewing this topic we offer below a few statements from Scripture and from Science and Health in double columns to show up the wicked errors of Christian Science. Look them over carefully and see for yourself how this system denies the truth of God and our salvation.

BIBLE.	CHRISTIAN SCIENCE.
"In the beginning God created the heaven and the earth."—Gen. 1:1.	"There is no matter."
"For all have sinned, and come short of the glory of God."—Rom. 3:23.	"Man is incapable of sin."
"And He healed all that were sick."—Matt. 8:16.	"Man is never sick."
"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.	"There is no death nor final judgment."
"As for man, his days are as grass: as a flower of the field, so he flourisheth."—Ps. 103:15.	"Man is co-existent with God."
(Jesus Christ) "the express image of His Person."—Heb. 1:3.	"God is not a person."
"When He (Christ) cometh into the world, he saith—a body hast Thou prepared me."—Heb. 10:5.	"The Virgin Mother conceived this idea of God, and gave to her Ideal the name of Jesus."
"Who is a liar but he that denieth that Jesus is the Christ."—1 John 2:22.	"Jesus is not the Christ."
"And without shedding of blood is no remission."—Heb. 9:22.	"The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree,' than when it was flowing through His veins."
"Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.	"Resurrection; Spiritualization of thought." "His reappearance in Idea."
"*Satan himself* is transformed into an angel of light."—2 Cor. 11:14.	"Another illusive personification named Satan."
"Pray without ceasing." "I pray God," etc.—1 Thess. 5:17, 23.	"Prayer to a personal God is a hindrance."
"What therefore God hath joined together, let not man put asunder."—Matt. 19:6.	"The claims of the marriage covenant may be relinquished by mutual consent or legally dissolved."
"At the name of Jesus every knee should bow."—Phil. 2:10.	"The personality of Jesus is not to be worshipped."
"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." — 2 Tim. 3:16.	"The material record of the Bible is no more important to our well being than the history of Europe and America."
"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist."—1 John 4:3.	"Christ was incorporeal."
"Many shall come in my name saying, I am Christ; and shall deceive many."—Matt. 24:5.	"Church of Christ Scientist."

We might continue and cite many other fundamental errors, however, these may suffice. We believe there is not a single doctrine which this Satanic Science does not deny, or which it has not perverted. Let us by much prayer and personal work do all we can to rescue those who have already been caught in its snare, and warn others to beware lest they be caught to their own destruction.

LUTHER LEAGUE OF IOWA

(*Continued from page 16.*)

Following a general discussion upon these various papers we all enjoyed the auto ride which was given by the Marshalltown Club.

Sixth Session

The closing session of the convention was called to order by the president, Mr. Berger. A missionary reading, "A Living Sacrifice," was given by Miss Ella Kuhl, of Cedar Rapids, assisted by Miss Matilda Kuehl, who rendered the solo parts which were to represent the voices of angels. This was a very pleasing and effective feature of the program and was greatly enjoyed. Rev. Ingvoldstad most kindly consented to fill the place of Rev. Martin Norstad, who was unavoidably absent, and talked to us on "The Burning Question." This was a fine address.

Miss Josephine Nilsen, of Marshalltown, sang "Plains of Peace" as an offertory. The convention closed by a benediction by Mr. Ingvoldstad.

The delegates departed to their various homes feeling that this had been one of the most successful conventions ever held by the Luther League of Iowa. They felt that they had been greatly encouraged and helped and they were more than repaid by having come to this convention.